

DISSERTATIONS
ON SIX
TEXTS
OF
SCRIPTURE,

VIZ.

Rom. xv. 7—9.

2 Cor. iv. 13.

John xiii. 18, 19.

Matth. v. 14—16.

Mark vi. 39, 40.

1 Cor. viii. 3.

By the late Reverend and Learned

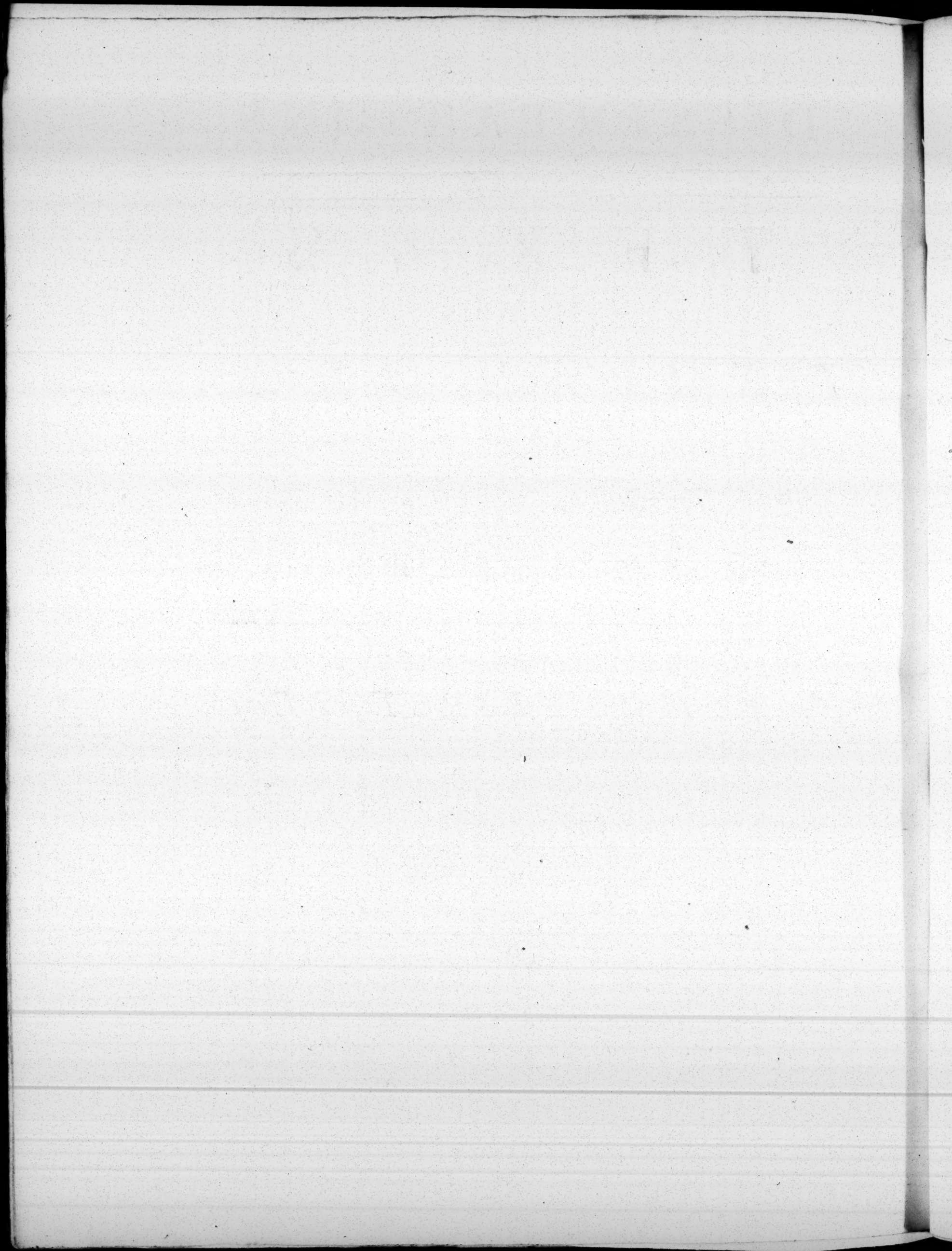
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M. DCC. XXVII.



DISSERTATIONS

ON SIX

TEXTS of SCRIPTURE.

DISSERTATION I.

R O M. xv. 7—9.

- 7 *Wherefore receive ye one another, as Christ also received us, to the glory of God.*
- 8 *Now I say, That Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers;*
- 9 *And that the Gentiles might glorify God for his mercy; as it is written, For this cause will I confess to thee among the Gentiles, and sing unto thy name.*

MY design being only to vindicate St. *Paul* in his citation in the last of these verses, and upon that occasion to treat of the place whence the citation is taken, the reason why I have set down the two former verses is, that the reader may see how St. *Paul* brings in the passage of which I am to treat. And that he may have a better view of it, I shall

here present him with Mr. *Locke's* paraphrase ; the reason of which he may fetch from his notes.

Mr. *Locke's* P A R A P H R A S E.

7. “ Wherefore admit and receive one another into fellowship and
“ familiarity, without shyness or distance upon occasion of differen-
“ ces about things indifferent, even as Christ received us *Jews* to
8. “ glorify God (for I must tell you, ye converted *Romans*, that
“ Christ was sent to the *Jews*, and imployed all his ministry on
“ those of the circumcision) for his truth in making good his pro-
“ mise made to the fathers, *i. e.* *Abraham, Isaac, and Jacob* ;
9. “ and received you the *Gentiles* to glorify God for his mercy to
“ you ; as it is written, For this cause I will confess to thee among
“ the *Gentiles*, and sing unto his name.

In which citation we are to observe, that St. *Paul* alleges it as a proof that Christ was to receive the *Gentiles* ; and therefore it is absolutely necessary that the *I* in the citation, *I will confess*, must be understood of Christ, and he must be consider'd as the person uttering those words, or in whose name they were uttered. It is easy to see that otherwise they were nothing at all to St. *Paul's* purpose : for if we take them as the words of *David*, and spoken in his own name or person, what proof, I beseech you, could it be that Christ would receive the *Gentiles* to glorify God for his mercy, because *David* declared concerning himself that he would confess to the Lord among the *Gentiles*, and sing unto his name ?

This being fixed, we are next to look for the place whence St. *Paul* cited these words : and to that the margin of our bibles will presently direct us, *Psal.* xviii. 49. where we have thus rendered the verse, *Therefore will I give thanks* [in the margin, *confess*] *unto thee, O Lord, among the Heathen, and sing praises unto thy name.* The exact agreement of the words with St. *Paul's* quotation, shows that he had a respect to this place only. The word in the *Hebrew* render'd *give thanks*, signifies *to praise, thank, or confess* ; and so does the *Greek* work used by the Apostle ; and accordingly we have render'd it, *Mat.* xi. 25. *At that time Jesus answered and said, I thank thee, O Father, &c.* And again, though our translators have added the word *praises*, which may seem to make some difference, yet there is no real difference ; for
there

there is no word to answer to *praises*, in the *Hebrew*, in this place, and the verb signifies in general to *sing*; and accordingly have we sometimes translated it, as particularly *Psal. xxx. 4. Sing unto the Lord, O ye saints of his.* And indeed the citation agrees perfectly with the *Hebrew*, and *verbatim* with the translation of the *LXX.* except it be in this one thing, that it leaves out, *O Lord*: but however small and inconsiderable this difference may seem in a citation, yet it may be owing to a defect in some copies, and not to any omission in *St. Paul*: for the *Vulg. Latin, Arabic and Coptic* translations, the *Complutensian* edition, and ten old *Greek MSS.* together with *Chrysostom* and *Sedulius*, read *O Lord*, here in *St. Paul's* citation.

The only thing that remains necessary to be done, is to inquire, what reason there is to believe that *St. Paul* has here quoted this verse according to the true original intention and meaning of it? and that when it was first penned it was meant as spoken by Christ, or in his name: and if I can produce solid reasons for this, I shall fully justify *St. Paul*; whereas if this is cited only by way of accommodation, it was nothing at all to his purpose, and he has put off his readers with a proof which in reality is no proof at all. I am sensible that this consideration will have its weight with those who are persuaded of the truth of the christian religion, and the inspiration of this great teacher of it. But other kind of arguments are to be used against the enemies of our holy religion, who from the citations of the apostles, would take occasion to insult us, and run down their inspiration.

Now there is one thing which I hope all will allow me as a very reasonable *postulatum*, and upon which my justification of *St. Paul* will mainly rest; and that is, that one and the same person is to be understood as speaking through the psalm. It runs in one continued stile of the same person, as far as appears, from the beginning to the end of it; and whoever would suppose that one part is to be understood as spoken by one person, and another part by another, will, I am persuaded, find it very difficult to assign the different parts to their supposed respective speakers; or at least he will find it difficult to assign any convincing, or even tolerable reasons for his making such a distinction. But this I may the more freely take for granted, because those whom I oppose do so too, and reckon the whole of it is spoken by *David* in his own person.

And

And when I plead for the psalm's being uttered in the person of Christ, this is no more than what is usual in other psalms, which christians have generally acknowledged to be written in this manner: to which purpose I may appeal to *Psal.* xvi. (which *St. Peter*, *Acts* ii. 25—31. has demonstrated is thus to be understood) and to *Psal.* ii. 22. and many others. I don't think this will privilege the wild fancies of men in applying whatever passages they please in the psalms to Christ: for the reasons they give for such applications are to be carefully examined; as I am freely willing mine should be in the present case.

This being premised as the foundation upon which I build, the next thing I would advance is, that there are some parts of the psalm that are too august and lofty to suit any other person than our redeemer. I question whether there is any part of the holy scripture, which rises higher in the majesty of its expressions than some verses of this psalm, particularly *ver.* 7—15. *Then the earth shook and trembled, the foundations of the hills also moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: Coals were kindled by it. He bowed the heavens also, and came down: and darkness was under his feet. And he rode upon a cherub and did fly; yea, he did fly upon the wings of the wind. He made darkness his secret place: his pavilion round about him were dark waters, and thick clouds of the skies. At the brightness that was before him his thick clouds passed, hail stones and coals of fire. The Lord also thundred in the heavens, and the Highest gave his voice; hail stones and coals of fire. Yea, he sent out his arrows, and scattered them, and he shot out lightnings and discomfited them. Then the channels of waters were seen, and the foundations of the world were discovered, at thy rebuke, O Lord, at the blast of the breath of thy nostrils.* It is hard to imagine how the stile could possibly rise higher, or any terms be chosen that should be more pompous and stately. I cannot but remember, that before I was convinced that these things were spoken in the person of the Messiah, I used to read them with the utmost wonder, despairing ever to discover any event to which they could with any tolerable propriety be applied. I was sensible there were many other places of the holy scriptures which I as little understood as this, and some other parts of the psalm: but then as they plainly appeared to be prophetical, it did not seem strange that the language

guage was dark and puzzling; whereas this psalm according to the title should be supposed of quite another nature. The subject is easy and plain, a deliverance *from the hand of all enemies*, and particularly from *Saul*. However the good man's heart might be supposed strongly affected, and this might discover it self in some elevated expressions, wherewith he clothes his pious and grateful acknowledgment; yet one would imagine that having such a key to the psalm, as the title seems to give us, and it being a narration of a plain history, or a laudatory commemoration of a kindness very easy to be understood, one would imagine, I say, that the meaning of the psalm should be obvious to every reader. But I am persuaded most readers, as well as my self, have found it quite otherwise. It will probably be pleaded that an allowance is always to be made for poetical descriptions; and that such schemes and figures of speech are in poetry not only tolerable, but fine and noble, as in ordinary discourse, or an historical narrative, would be accounted affected, bombast, and inexcusable. Now, though I am willing we should make as much of this plea as we possibly can; yet, methinks, there ought to be some proportion observed between the subject and the expression. But who can think there is any, when the *earth* is represented as *shaking* and *trembling*, the *foundations of the hills* as *moved* and *shaken*, and *God* himself is set out as *riding upon a cherub* and *flying*, as *flying upon the wings of the wind*, &c. and this great *apparatus* and pomp should after all end only in the deliverance of *David* out of the hand of a few enemies? One would expect, that such lofty expressions were design'd to introduce an account of the final conflagration, or at least of the execution of some tremendous judgment like that which befel *Sodom* and *Gomorrhah*, and not barely the overthrow of a small handful of men who fell in an ordinary way, in the day of battel, when there was no sign of any extraordinary, or at least of any miraculous interposition of providence to bring about the event. Let any one read the account given us of *Saul's* death, 1 *Sam.* xxxi. and then judge whether he can reasonably interpret the lofty expressions of this psalm concerning it: or especially let him read the doleful lamentation which *David* made over *Saul*, when he was slain, and then consider, whether it be likely that he should here make the same thing the occasion of such an insult and triumph over him, as according to the common interpretation this psalm must necessarily carry in it. For my own part, this ac-

count seems to imply *David's* lamentation to be such a fiction and dissimulation, that I can hardly imagine how it could have been left upon record, without some severe censure upon him for it.

What I have said hitherto has been designed to show, how unlikely, if not impossible, it is, that this psalm should be understood, in the common way, to relate to *David*. Now this, I think, will go a great way toward the establishing the interpretation here offered, that refers it to Christ; since they who deny it belongs to Christ, neither do, nor can pretend to apply it to any other than *David*.

This now leads me to consider, how the things here mentioned in the psalm, which apparently did not suit *David* in speaking of his own case, were very proper to be used by our Saviour in speaking of himself. Now in order to the clearing this, I desire the reader to observe, what I take to be the nature and design of this psalm in general; and that is, that it is our Saviour's hymn or song of praise to God, (1.) For raising him from the dead; and, (2.) For making him victorious over his enemies, and particularly over the *Jews*, in whose destruction he took vengeance on them for what they had done against him. And, (3.) For giving him a people among the *Gentiles*. To these three heads the several things said in the psalm may be easily reduced. I am persuaded that an intire comment upon the song, according to this account of it, might be of good service: but that would soon swell to a treatise, and is not proper to come into this dissertation, which is designed chiefly for justifying *St. Paul* in citing one verse of it. For the same reason I shall forbear to compare all the different readings we have of the same song, 2 *Sam.* xxii. which at first I intended; though I may have occasion to take notice of some of them. Farther, I shall pass over many things in the psalm which every reader will easily apply himself, from what I shall say concerning other passages.

To come now to particulars; there can be nothing more agreeable to the easy and natural sense of the expressions made use of in the seven first verses of the psalm, than if they are understood as spoken by Christ upon the occasion of God's raising him from the dead. The two first verses are laudatory, and so it must be determined from what follows, to what occasion they particularly relate. The first verse is left out in *Samuel*: and yet I make no doubt it belongs to the song; partly because it is more easy to suppose it might through carelessness be omitted by a transcriber, than that it
should

should be inserted thro' wilfulness, especially when there is no appearance of any design he could serve by it; and partly because *Psal.* cxvi. which is upon the same subject, begins in much the same manner.

As to a clause in *ver.* 2. *In whom I will trust*, the margin of our bibles refers us to it as the passage cited, *Heb.* ii. 13. *Εγὼ ἐσομαι πεποιθὼς ἐπ' αὐτῷ*. They who acknowledge the divine inspiration of that author, must own that this is a farther confirmation that the psalm relates to Christ and not to *David*. I know some think that *Isa.* viii. 17. is rather cited by that writer, where the LXX. have *Πεποιθὼς ἐσομαι ἐπ' αὐτῷ*. But as that writer quotes in the very next words what immediately follows in the prophet, *And again, Behold, I and the children which God hath given me*, it seems not likely he would have thus disjoined the words of the prophet, by inserting between them, *and again*, making two citations of them, in case he had in both referred to that one place, where both passages stand together, without any thing coming between them. It is more likely therefore he cites the former passage from another place in the old testament, and particularly from this song. It is true, in rendering the psalm the LXX. have *Ελπῶ ἐπ' αὐτὸν*, but in rendering the same passage, *2 Sam.* xxii. 3. they have the same words as in *Isa.* viii. 17. And though I make no doubt that *Isaiab* there speaks of Christ, as well as this song, yet I think it may be questioned, whether the LXX. according to our present copies, have as justly rendered that place, as they have *2 Sam.* xxii. 3. Nothing can be more proper than this rendering of *אֶחָסָא בּוֹ* in the song: but it may be doubted whether it so well suits *קִי־יָי לִי* in the prophet. Our own translators accordingly make a difference, but of the pertinence of that citation I have had occasion to treat elsewhere. However, if any one thinks that *Isaiab* is rather quoted than the song, let him compare the expressions used in it, with those we find it was foretold Christ should use in *Psal.* lxxxix. 26. which doubtless belongs to Christ, and then judge, whether that does not make it look the more likely, that *Psal.* xviii. belongs to him also.

The third and sixth verses are expressions of the trust the person speaking reposed in God in his distress, and the experience he had of his gracious aid. What this distress was we are to learn from *ver.* 4, 5. which are very much to our purpose. *The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of the grave compassed me about: the snares of death prevented me.* In the former

of these verses, instead of *חבלי sorrows*, we read in *Samuel* *משברי waves*. This latter reading is preferr'd by a learned commentator, because otherwise there will be the same word repeated in the next verse; and besides, this seems better to suit with the *floods* mentioned in the same verse. These reasons must be own'd to be considerable: and yet there are others that may be alleged for the reading in the psalm. For it may be urged, that such repetitions of the same word are not altogether unusual. Thus *ver.* 44, 45. the *strangers*, or the *sons of the strangers*, is as nearly repeated, as it is also in *Samuel*. Had these verses indeed been transposed, there would have been more likelihood that the word for *sorrows* running in the transcribers thoughts from what he had before written, might occasion his writing it over again: but the difference lying in the place where *sorrows* are first spoken of, the oversight is not easily accounted for. And if we suppose an alteration to be made through wilfulness, rather than inadvertence; there may be more reason to imagine that the alteration might be made of *sorrows* to *waves* than the contrary: for the transcriber might be tempted to make the former alteration for the sake of avoiding the so near repetition of the word *sorrows*, and he might be induced to substitute *waves* in the stead of it, as best suiting the word *floods* with which it is joined; but if *waves* had been the original reading, it is not easy to suppose the transcriber would wilfully lose two such obvious beauties by the alteration he made. To which some may be inclined to add, that the transcriber could not apprehend the difference that might be intended in the two expressions: for the *sorrows of death* may import those sorrows which bring death, and so the other clause may lead us to interpret them, *the floods of ungodly men made me afraid*; whereas the *sorrows of hell* or *the grave* may be thought to refer to the condition of those who are actually dead, in the grave, or in *hades*. Compare *Psal.* cxvi. 3. Hence when he says, *The sorrows of the grave compassed me*, he adds, *The snares of death prevented me*, which seems to determine it that he speaks of himself as actually dead, and in the grave: for I do not see how that expression can signify less than this. So that in these two verses the person speaking sets forth himself as having his life sought after by wicked men, and as being actually slain by them; and the following part of the psalm shows him to be restored to life; which things were not true of *David*, but must of necessity belong to Christ. If any one dislikes the just mentioned

tioned distinction of the *sorrows of death*, and the *sorrows of the grave*, and thinks they mean the same thing, I shall not contend, provided he allows that these import the person's being dead. The expression of St. Peter may deserve to be compared herewith, *Acts* ii. 24. *Whom God hath raised up, having loosed the pains of death*, τὰς ὀδύνας τῆς θανάτου, *because it was not possible that he should be holden of it*: where he may be thought to refer to this song, or to *Psal.* cxvi. 3. the LXX. having used the same expression, ὀδύνας θανάτου, *Psal.* cxvi. 3. and *Psal.* xviii. 4. for the rendering the *Hebrew*, which we translate *the sorrows of death*: but *2 Sam.* xxii. 6. they use the same to express what we render *the sorrows of hell*.

The person speaking having thus declared his being in the state of the dead, sets forth, *ver.* 6. his behaviour therein. *In my distress I called upon the Lord, and cried unto my God.* In *Samuel* we have the same verb אָקרא *I called* in both clauses: but the reading in the psalm, in the latter clause אָשַׁע *I cried*, seems preferable. 'Tis easy to imagine, that after the writing the first clause, the word אָקרא running in the transcriber's mind might occasion his repeating it in the latter. Besides, the word שָׁע is more commonly join'd with the particle אֶל, and which is still more important, the last part of the verse seems to imply that this verb had been used before, *He heard my voice out of his temple* [that is, heaven, *Psal.* xi. 4.] *and my cry came before him into his ears.* To omit the different reading in *Samuel*, which is not material, and seems not so good as that in the psalm, this verse shows us how the person speaking called upon God for deliverance when he was in the state of the dead, and that his prayer was heard and answered, that is, as it is expressed, *Psal.* cxvi. 6. *He helped*, [or *saved*] him, delivered him out of that state of death he was in. And then there follows, *Psal.* xviii. 7. a very particular and memorable circumstance that accompanied God's gracious answer and the deliverance he wrought for him: *Then the earth shook and trembled, the foundations also of the hills* [the reading in *Samuel*, of the *heaven*, is highly improbable] *moved and were shaken, because he was wroth.* Had there been any such earthquake, that accompanied *Saul's* death and *David's* deliverance, 'tis strange that in the historical books of the bible relating to that time, we should not have the least hint given us of it. But very remarkable is the account of that which was at the very instant of our Lord's rising

from the dead, *Matth. xviii. 2—4.* And behold there was a GREAT EARTHQUAKE: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it, his countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake and become as dead men. I see no reason to question, whether this terrible earthquake is pointed at in this passage of the psalm: but 'tis very possible that more than that single one may be here intended. And indeed as the following verses of the psalm, down to ver. 43. seem to give an account of the signal vengeance of God upon the wicked Jews for murdering the Messiah, it is not unlikely the shaking of the earth here mentioned, may comprehend the many earthquakes which happen'd in that period of time, and of which our Lord speaks most expressly, *Matth. xxiv. 17.* Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and EARTHQUAKES in divers places. Compare *Mark xiii. 8.* *Luke xxi. 11.* Unless the other earthquakes appear to be particularly referr'd to in other parts of the psalm, there can be no difficulty in supposing them included in this verse, which, as every one who reads must see, is express'd in terms general enough to take them in. If this be allowed, the testimony of *Josephus*, the Jewish historian, concerning these subsequent earthquakes, is full to our purpose. He tells us, *De Bell. Jud. Lib. iv. c. 17. vel 7.* "That the night in which the Idumeans lay before Jerusalem, there arose a prodigious tempest, and
 " fierce winds, with most vehement rains, frequent lightnings,
 " and terrible thunderings, and great roarings of the shaken earth:
 " and it was manifest, that the state of the universe was disorder'd
 " at the slaughter of men; so that any one might guess these were
 " signs of no small calamity." And again, *Lib. vii. c. 31. vel 12.*
 " he says, That at the day of pentecost, when the priests by night
 " went into the inner temple, according to their custom, to execute
 " their office, they said they perceived first of all a shaking and a
 " noise, and after that a sudden voice, saying, Let us depart hence." Farther, we find by other testimonies, that there were many earthquakes about that time in divers places, as in *Crete*, at *Smyrna*, *Miletus*, *Chios*, *Samos*, *Laodicea*, *Hierapolis*, and *Coloss.* In which, says *Grotius* upon *Matth. xxiv. 7.* the Jews were concern'd, since many of them lived in those places.

To go on with the psalm, it follows *ver. 8. There went up a smoke out of his nostrils* [I prefer the rendering of the LXX. who have both here and in *Samuel, in his anger*: with them the *Vulg. Latin* agrees in the psalm, though it is the same with our translation in *Samuel.*] *and fire out of his mouth devoured: coals were kindled by it.* There is so remarkable an agreement between the expressions here used of the *smoke* and *fire*, with what we meet with *Joel* ii. 30, 31, 32. that they who believe *St. Peter* was not mistaken, *Acts* ii. 19, 20, 21. in understanding him to foretel an event that was to precede the terrible destruction of the *Jews*, will not see any difficulty in supposing these words in the psalm might be very properly used by our Saviour. The words are these, *I will shew wonders in heaven above, and signs in the earth beneath, blood and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood before that great and terrible day of the Lord come.* And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved, or delivered. Now, whether men take the words of *Joel* in a literal or metaphorical sense, it will make no difference as to the supposition of our Saviour's speaking here in the psalm; since the expressions here may be interpreted just in the same manner. By the *blood* may be meant the horrible slaughters among the *Jews*, partly by the foreign enemies they fought with, partly by the *Sicarii*, or murderers, partly by the havock they made of one another, and partly by their laying violent hands upon themselves. The blood thus shed could not be looked upon as an ordinary event: but to all who consider it, as well as to their own historian, it must appear a prodigy. The *fire* may well relate to the desolating fires that consumed their temple, city, towns and villages round about, the consequence of which must have been the ascending of vapours or pillars of smoke. So that the *fire* and *smoke* mentioned in the psalm, are very easily accounted for, in the same way that men interpret the words of the prophet *Joel*.

Some are inclined to make a farther use of these fires, and think that the *vapours* or *pillars of smoke* ascending every where from them, together with the storms and tempests which then happened, might obscure and darken the sun, and cause the moon to appear of a blood-colour: and they who thus understand the prophecy of *Joel*, may easily apply the same explication of the *darkness* several times spoken of in the psalm; though

though I own I understand *darkness* differently, as I shall shew presently.

I would only add before I leave this prophecy of *Joel*, that the last words of it which *St. Peter* quotes *Acts* ii. 21. *And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved*, or as we render it in the prophet, *shall be delivered*, viz. from that fearful destruction, I say, these words do marvelously agree with those of our Saviour, *Matth.* xxiv. 13. *He that endureth to the end shall be saved*; and with the account which our Saviour gives in this psalm, *ver.* 25—27. *With the merciful thou wilt shew thy self merciful, with an upright man thou wilt shew thy self upright. With the pure thou wilt shew thy self pure, and with the froward thou wilt shew thy self froward. For thou wilt save the afflicted people, but wilt bring down high looks.*

To go on now with the psalm; it follows *ver.* 9. *He bowed the heavens also, and came down: and darkness was under his feet.* This verse contains two particulars, each of which are distinctly spoken of in the two next verses; the former, *ver.* 10. *He rode upon a cherub and did fly; yea, he did fly upon the wings of the wind.* In *Samuel* it is, *he was seen upon the wings of the wind*: the only difference being that between *γ* and *γ* which are so very like as that they may easily be taken one for t'other. 'Tis doubtful which reading is the best. This answers to the former part of *ver.* 9. *He bowed the heavens also, and came down.* *Ver.* 11. *He made darkness his secret place: his pavilion round about him, were dark waters, and thick clouds of the skies,* answers to the latter part of *ver.* 9. *Darkness was under his feet.* Many may be ready to think the *darkness* here mentioned is to be explained agreeably to what has been taken notice of concerning the prophecy of *Joel*, and which might seem much to be confirmed by this passage of the same prophet, *Chap.* ii. 12. *The day of the Lord is at hand; a day of darkness, and of gloominess, a day of clouds and thick darkness.* But I confess, when I consider how the mention of darkness in the psalm is brought in, I think we are naturally led to another interpretation. If I mistake not, these august expressions denote the *Shechinah*, or the illustrious presence and appearance of God, when vengeance was taken on the *Jews*. Let what is here said of God's *riding upon a cherub*, and *flying upon the wings of the wind*, be compared with *Psal.* civ. 3, 4. and it may tend to clear this account. Doubtless the *cherub* here mentioned is not to be

be understood of one single cherub, but is put generally for all the angels, agreeably to *Psal.* xxxiv. 7. *The angel* [that is the *angels*] *of the Lord encampeth round about them that fear him, and delivereth them.* It is certain God's chariot is represented as consisting of vast numbers of them, *Psal.* lxxviii. 17. and it seems reasonable to understand this place accordingly. Now agreeably to this, the *darkness* spoken of, *ver.* 9, 11. is to be explained of that *darkness* that used to accompany the *Shechinah*. Thus God was *in the thick darkness* at mount *Sinai*, *Exod.* xx. 21. there being *thunderings and lightnings, and a thick cloud upon the mount*, *Exod.* xix. 16. Compare *Deut.* v. 22. *Heb.* xii. 18. Thus he dwelt in the *thick darkness* [that is in the *cloud*] in the tabernacle, *Lev.* xvi. 2. and in the temple, *1 Kings* viii. 10—12. If therefore we have any reason to suppose the appearance of the *Shechinah* on this occasion, we need not wonder that God should be represented, according to custom, as having *thick clouds and darkness* about him, and that *darkness* should be spoken of as his *pavilion* and *secret place*.

Now, whether there be reason to allow such an illustrious appearance of God at his taking vengeance on the *Jews*, may be judged by the account of their own historian, than which nothing can be more full to my purpose. Thus then *Josephus De Bello Jud. Lib.* vii. c. 31. *verse* 12. "A few days after the feast of unleavened bread, a strange and almost incredible sight was seen, which would, I suppose, be taken for a mere fable, were it not related by such as saw it," [He may particularly mean himself, perhaps, among others.] "and did not the miseries which followed, appear answerable to the signs. For before the sun set were seen on high in the air, all over the country, chariots and armed regiments *moving swiftly in the clouds*, and encompassing the city." I see no reason to suspect the truth of this relation; or to doubt whether this strange sight was owing to angels employed by God on this occasion, which was much greater than that mentioned, *2 Kings* vi. 16. *Behold, the mountain was full of horses and chariots round about Elisha.* Nor can any thing more suit the stile of the *Jews*, than to speak of such an appearance, as the appearance of God, of the *Shechinah*, or as though God rode upon the *cherubim* and flew. God by his angels was often present, when men perceived it not by their senses: but very remarkable is the expression in this song as set down in *Samuel*, *He was seen up-*

on the wings of the wind: which if it be the truer reading, may be thought exactly fulfilled in what I have set down from *Josephus*. Compare with this, *Psal.* xcvi. 2.

It follows in the psalm, *ver.* 12—14. *From the brightness before him there passed his thick clouds, hail-stones and coals of fire.* 13. *The Lord also thundered in the heavens, and the Highest gave his voice, hail-stones and coals of fire.* 14. *And he sent forth his arrows and scattered them: he shot out lightnings and discomfited them.* These verses are somewhat differently read in *Samuel*. *From the brightness before him were coals of fire kindled.* [The reading in the psalm being more full, and carrying nothing inconvenient in it, seems here preferable.] *The Lord thundered from heaven: and the Highest gave his voice.* [The addition here of *hail-stones and coals of fire*, in the psalm seems to be a repetition of the transcribers from the former verse, and not so agreeable to the stile of the scriptures, which use to represent not hail-stones and coals of fire, but only *thunder*, as the *voice of the Lord*.] *And he sent forth arrows and scattered them, lightnings and discomfited them.* [Where the difference is inconsiderable.] When it is said, *from the brightness*, the meaning is, by reason of it, that brightness was the cause of what follows. Compare *2 Thes.* i. 9. Notwithstanding God dwelt in the thick darkness, such a glory attended his presence, as was too great for men to bear. *Exod.* xl. 35. *2 Chron.* v. 14. vii. 2. Perhaps, this brightness is therefore mentioned, to prevent our thinking, that nothing was to be perceived but darkness. The brightness was such as could burst through the thickest clouds, and make them discharge hail and fire. The *them* in the last of these verses, whom he *scattered* and *discomfited*, are the ungodly men mentioned *ver.* 3. or those enemies of whose overthrow he treats afterwards in the song.

As this and some other parallel prophecies seem plainly to point at the vengeance of God against the wicked *Jews*, which need not be thought confined to what befel them under the empire of *Vespasian*, it may not be improper, for an illustration of some of the expressions, to refer the reader to the account which *Ammianus Marcellinus*, in the beginning of his twenty third book, gives of the signal providence of God in hindering the *Jews* from rebuilding their temple at *Jerusalem*, when the emperor *Julian* set them about it, giving order to his officers to assist them in it, and resolving to spare no cost for the accomplishing it. When they had such in-

courage-

couragement, that writer thus relates the issue: *Metuendi globi flammæ prope fundamenta crebris assultibus erumpentes, fecerunt locum, exustis aliquoties operantibus, inaccessum: hocq; modo elemento destinatus repellente, cessavit inceptum.* “ Dreadful balls “ of fire frequently breaking out about the foundation, rendered “ the place inaccessible; several of the workmen having been burnt “ to death: and by this means the enterprize was laid aside, that “ element of fire obstinately hindring it.” Such a testimony from an enemy of christianity, and a zealous advocate of his master *Julian*, whom he served, is very remarkable, and confirms the accounts given by ecclesiastical writers, whether historians or others, which would otherwise be suspected.

Herewith we should compare *Psal. xcvi. 3, 4. A fire goeth before him, and burneth up his enemies round about him. His lightnings inlightned the World: the earth saw and trembled.* And remarkable is *Ezekiel's* account of the cherubim, Chap. i. 4, 13, 14. Some may think this is sufficient to account for the expressions in the psalm, that an appearance of the *Shechinah* is related, and that the description of it is made in the usual manner. But it is manifest that here some fore judgment is represented as attending that appearance: and therefore it seems necessary to look a little farther. Some then may imagine, that the terms by which this fore judgment is set forth, are borrowed from a remarkable and well known vengeance, which God had formerly taken, such for instance as that which befel the *Egyptians*, *Exod. ix. 23, 24. Moses stretch'd forth his rod toward heaven, and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous.* And the rather may this judgment seem to be singled out, because of the manner in which the psalmist describes the execution of it, *Psal. lxxviii. 47 — 49. He destroyed their vines with hail, their sycomore-trees with frost. He gave up their cattle also to the hail, and their flocks to hot thunderbolts. He cast upon them the fierceness of his anger, wrath and indignation and trouble, by sending evil angels among them.* Evil angels indeed, cannot be supposed to bear any part in the *Shechinah*; and therefore were there a necessity of keeping to our translation, this place would be here very improperly produced. But it is to be observed, that the expression in the *Hebrew* is, *angels of evils*, that is, angels who inflicted

evils and miseries upon the *Egyptians*; which may very well be supposed to be done by angels who were good in themselves.

I might wave the making any particular application of the passages in the psalm, to the great event, to which they are supposed to refer, because the foregoing considerations may be thought sufficient to account for them: but that the accomplishment may appear more exact and full; I shall take notice of what occurs with reference to them.

I find not indeed any express mention of the *hail* in *Josephus*: but it may very reasonably be thought included in the passage I have already cited out of him, wherein he relates the dreadful storm that fell upon them. And if I endeavour to confirm this by the prophecy of *Isaiab*, I am perswaded, I shall incur censure only from those who are averse to the allowing almost any of the prophecies of the old testament to relate to Christ. The place of *Isaiab* to which I now refer, is *Chap. xxviii.* and that it relates to *Jerusalem* is certain from *ver. 14.* *Hear the word of the Lord, ye scornful men that rule this people, which is in Jerusalem.* And that the threatening was to be executed after our Saviour's resurrection appears by the way in which it is brought in, or by what is joined with it, *ver. 16, 17.* *Therefore, thus saith the Lord God, Behold, I lay in Sion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste [or be ashamed.] Judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place, ver. 21. For the Lord shall rise up as in mount Perazim, he shall be wroth, as in the valley of Gibeon, that he may do his work, his strange work, and bring to pass his act, his strange act.* The express mention made in this prophecy of the *hail*, and the comparing the judgment with that in the valley of *Gibeon*, lead us to consider the account given of what was done there, *Josh. x. 11.* *The Lord cast down great stones from heaven upon them [the Amorites] unto Azekah, and they died: they were more which died with hailstones, than they whom the children of Israel slew with the sword.*

But as to the other things we here meet with in the psalm, *viz.* The brightness, smoke, fire, coals of fire, and the lightnings, there seems to be somewhat remarkable in *Josephus's* account, which may be look'd upon as a literal fulfilment. He tells us,

Lib. vii. De Bello Jud. c. 32. five 13. “ The temple and all the
“ places round about were on fire.” And *c. 34. five 13.* he brings
in *Titus* thus bespeaking the *Jews*; “ When I got near to the
“ temple, I on purpose neglected the laws of war, and ex-
“ horted you to spare your own holy things, and to preserve to
“ your selves your temple, and gave you liberty to depart, with
“ a promise of safety; or if you resolved upon fighting, I gave
“ you an opportunity for it in another place. You despised all
“ these things, and with your own hands set fire to the temple.”

Again; It appears that *Titus*, as he assured the *Jews*, was de-
sirous of preserving the temple, whether they would or no, *Lib.*
vii. c. 10. five 4. And when his officers urged the necessity of
burning it, he declared he would not burn such a structure, *c. 24.*
five 9. *Josephus* therefore speaks of the burning of it as decreed
by God, and makes the *Jews* themselves the authors and cau-
ses of it. And when it was actually on fire, *Titus* ran presently
to the temple, to hinder the burning of it, and called and beckoned
to the soldiers to extinguish it; but all was in vain, *Ib. c. 26.*
Many more places are to be met with in *Josephus*, to the same
purpose, concerning the burning of the city, as well as the tem-
ple. Nor may it be improper here to mention what he says,
c. 31. five 12. “ That a star, like a sword, stood over the city,
“ or a comet continued to appear for a year together;” [these are
understood by some to be two distinct things, agreeably to the
words of *Josephus* in our present editions; but according to the
citations of *Nicephorus Callistus*, and others, they seem to be the
same] “ and that before the revolt of the *Jews*, and the begin-
“ ning of the war, when the people were met at the feast of un-
“ leavened bread, the 8th of *April*, at nine a clock at night,
“ there shined such a light about the altar, and the temple, as
“ though it were broad day, and this continued for the space of
“ half an hour.”

It follows, *ver. 15.* of the psalm, *Then the chanel of waters*
[or as in *Samuel*, *The chanel of the sea*] *were seen, and the*
foundations of the world were discovered, &c. which is, I ima-
gine, designed to set forth a violent tempest, that so parts the
waters, as to give an opportunity of seeing to the bottom of the
sea. I think there is the more reason for thus interpreting this
verse, because of what our Lord says in foretelling the destruction
of *Jerusalem*, *Luke xxi. 25.* *And there shall be signs in the sun,*

and in the moon, and in the stars; and upon earth distress of nations, with perplexity, the sea and the waves roaring. So that the words of Christ in the psalm, and in the gospels, agree, representing that calamity, as attended with a great confusion and disorder in the course of nature.

I omit to treat particularly of the following verses, down to the 29th, because, from what has been said already, the application of them all to our saviour will be easily made, excepting one which I shall hereafter have occasion to consider as an objection.

Ver. 29. *For by thee I have run through a troop: and by my God have I leaped over a wall.* From this verse down to the 43d, he seems to me to speak particularly of the vengeance he took on the wicked *Jews*, his enemies. That which has probably made many the more backward to perceive this, has been a persuasion that such expressions of dependance upon God, and the ascribing his victory and success to God, well fitted *David*, but were not suitable to our exalted redeemer. But such would do well to consider, that this perfectly agrees with the scripture account, though it may not with their systems. It was God the Father who gave him all his power, and *set him far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come, and put all things under his feet, and gave him to be head over all things to the church*, Eph. i. 21, 22. It was he who was to make his enemies his footstool, *Psal. cx. 1.* and to give him power to subdue them, *Psal. ii. 4—8.* to omit the naming many other places.

By his *running through a troop*, I suppose is meant his overthrowing the *Jewish* army; but in his leaping over a wall, we may well understand the taking *Jerusalem* by the *Romans*. A man must be a stranger to the stile of the scripture, that sees any difficulty in Christ's speaking of this as his doing, because it was done immediately by the *Romans*. Nothing is commoner than to speak of a thing as done by him who is the grand director and cause of its being done. Thus *Mat. xxii. 7.* *When the king heard thereof, he was wroth, and sent forth his armies, and destroy'd those murderers, and burnt up their city.* Though the armies were the instruments, yet the king is said to destroy them, and burn up their city. The *Romans* were God's armies, and the executioners of his vengeance; and Christ being im-
powered

powered by God, may be said to do what they did in punishing the *Jews*. And this passage had a remarkable fulfilment at the taking of *Jerusalem*. The city was fenced all round with three walls, one within another, except where it was secured by deep valleys. These the *Romans* were forced to break through, though they were stoutly defended by the *Jews*. The account of the particulars is too long to be here inserted; but it may be seen in *Josephus*, *Lib. vi. De Bello Jud.* c. 16. five 7. and several of the following chapters.

I shall therefore only take notice of a few passages he has, c. 42, 43. five c. 16. “When the rampart round the city was finished, on the 7th of *September*, the *Romans* brought their engines. Some of the seditious, who now despaired of the cities being preserv’d, forsook the wall, and retired to *Acra*, others of them got down into jakes, and many of a contrary mind, hindered those who brought the battering rams; but the *Romans* outdid these both in numbers and strength; and above all, as they were in good heart, while the others were dispirited and feeble. But as soon as a breach was made in any part of the wall, and any of the towers were beat down by the battering rams, the defenders presently fled, and a greater fear than there was occasion for seized the tyrants, viz. *Simon* and *John*: for before their enemies could mount the breach they were in a consternation, and desirous to flee.—One may here especially discern the power of God, manifested against wicked men, and the good fortune of the *Romans*. The tyrants deprived themselves of their best defences, voluntarily quitting those towers, wherein they could never be taken by force, but only by famine. But the *Romans*, who had taken so much pains about the weaker walls, now obtained that by fortune, which they could not by their engines: For the three towers, whereof I spoke before, were too strong for all their engines: But the tyrants forsaking these, or rather being driven out from them by God, fled to the valley of *Siloam*.—On the eighth of *September*, when *Titus* entered the city, and admired, among other things, the fortifications and towers, he said, We have fought with God on our side; and it was God, who withdrew the *Jews* from these strong holds; for what could the hands of men or engines do against these?” Which words sound like a comment upon the words of the psalm, *By my God I have leaped over a wall.* When

When in the psalm, *ver.* 33. it is said, *He maketh my feet like binds feet*; the meaning probably is, that he gives me to be swift and speedy in performing my designs; and when 'tis added, *he setteth me upon my high places*; I suppose the sense is, he dislodges my enemies and gives me to possess, and according to my pleasure, to dispose of those places of strength and renown, which anciently belonged to me, such as *Jerusalem*. The *high places* of any country in scripture language being the capital cities, or those fortresses, on the strength of which they chiefly depended for defence and safety against their enemies. The high places of the *Jews*, our saviour may be understood to call *his*, as he had been all along their king and protector.

Ver. 34. *He teacheth my hands to war, so that a bow of steel is broken by my arms.* קשת being commonly at least feminine, the reading in the psalm וְנִחַתָּה is to be prefer'd to the other in *Samuel* וְנִחַת. A learned commentator observes upon this, "That if *David* was able to break a bow of steel, he must have been a very strong man; otherwise the expression must be hyperbolical." But with submission, it is hardly to be thought that the expression relates to that matter. The other part of the verse leads us to consider this, as a thing done in *war* or in *battel*, and that though we should render the ו barely by *and*, instead of our *so that*. Now it is not to be supposed, that *David* in *battel* would try the strength of his arms in breaking bows: and therefore I take this to be a proverbial kind of speech, signifying the defeating of a well armed warrior or host. Compare *Psal.* xxxvii. 15. xli. 9. *Jerem.* xlix. 35. li. 56. *Hos.* i. 5. ii. 18. *Zech.* ix. 10. 1 *Sam.* ii. 4.

The LXX. and the Vulg. *Latin* render it both here, and in *Samuel*, a bow of brass, or copper, which is the proper signification of נְחֹשֶׁת and for ought I see, we might have kept to that rendering. I know some allege that this metal is too soft for the use. But the ancients had a way of hardning it, and making it fit for such uses. Necessity, the mother of invention, had taught them to find out this before iron was in use among them. So *Hesiod*, *Lib.* i. *Oper. & Dier.* *ver.* 149.

Τοῖς δ' ἔν τε χαλκῶ μὲν τεύχεα, χαλκοὶ δ' ἐτε δίκαι,
χαλκῶ δ' ἐργάζοντο, μέλας δ' ἔκ ἔσκε σίδηρος.

They

They had brass weapons, and brass houses, they worked with brass, nor was there any black iron. And if they could harden brass so as to make it fit for a sword, spear, or ax; why might they not also make bows of it? Nothing is more common in *Hesiod's Scut. Herc.* than to speak of *brazen* weapons, and the same is to be met with in *Homer.* See *Iliad.* N. ver. 611. *Oduss.* A. ver. 100. and many other places.

Ver. 41. *They cried, but there was none to save them: even unto the Lord, but he answered them not.* There can be no doubt that this reading is preferable to that in *Samuel, They looked, but* &c. for the Lord's not answering, mentioned in the latter part of the verse, shows, that some such word as *crying or calling* upon the Lord had been used before. But the reason of my taking particular notice of this passage, is because I think it very much confirms the way in which St. *Paul* understood the psalm, as relating to Christ, and spoken by him. Nor do I see how we can well interpret this concerning *David.* The verse is to be considered together with those among which it stands, as relating to the enemies whom the speaker *pursued; overtook,* and from whom *he turned not till they were consumed,* whom he *wounded that they were not able to rise,* and who were *fallen under his feet,* whose *necks God had given to him,* that he might *destroy them as the haters of him,* whom he did *beat small as the dust before the wind,* and whom he *cast out as the dirt in the streets,* ver. 37, 38, 40, 42. Now to what victory over *David's* enemies can we apply these things? Certainly not to the death and overthrow of *Saul,* which was not accomplish'd by *David,* but by the *Philistines;* besides, that was the subject of his lamentation, and not of his triumph; nor can this be well applied to any victory *David* gained over any of the children of *Israel,* who opposed him, or over such as rebelled against him, because it does not appear, that he ever waged war against these with any design utterly to destroy them, nor would this have been much matter of triumph to so wise a governor, if he had accomplished it, and cut off so many of his own subjects. The only enemies therefore that are left to be the subject of his triumphant song, must be the heathen enemies round about him, with whom he waged war, and whom he subdued: but neither can these be meant, because it is here so expressly said of these enemies, that they *cried unto the Lord* [unto *Jehovah*] namely,

to save them ; which unquestionably cannot be true of the heathen nations, with whom he fought, who would in their distress call upon their own respective Gods, and not upon *Jehovah*, to save them. But nothing can be more exact than this, if we understand it as spoken by Christ, concerning the wicked *Jews*, whom he destroyed. The foreness of the calamity every way answers to the expressions here used, and especially does the character of the *Jews* agree with what is here said : for so infatuated were they under the most fearful and tremendous judgments, that nothing to the last could drive them from their confidence in God, that he would yet save them, and preserve their temple. Remarkable is the passage we have to this purpose in *Josephus*, *Lib. vii. c. 30. sive 11.* where, after he had related the destruction of about six thousand, who had fled to one of the porches of the temple, he goes on thus : “ The cause of their destruction
 “ was a certain false prophet, who had preached to them in the
 “ city that day, that God commanded them to ascend into the
 “ temple, to receive the signs of their deliverance. For many
 “ false prophets were then suborned by the tyrants to declare to
 “ the people, that they were to expect help from God, that so
 “ they might not go over to the *Romans* ; and that hope might
 “ retain those who were desperate and ungovernable.” By which account it is evident, that these wretches had, at that very time, a strong confidence in the Lord, that he would deliver them.

I am persuaded the arguments hitherto used from the psalm to show, that it is to be understood, as spoken in the person of Christ, and not of *David*, will not easily be evaded. In the last part of it, from *ver. 43.* to the end, it is chiefly taken up about the heathen ; in which, though there are some passages which would without violence bear to be applied to *David* ; there are others that seem hardly capable of being adapted to the history of him, or at least, they are not applicable to him, in the most full and absolute sense in which the expressions seem to be used : but there are none that I can perceive have any difficulty, when understood as used by Christ, except it be such a difficulty as may perhaps arise from the doubtful sense of an *Hebrew* word or phrase. Let us briefly run over some of them.

Ver. 43. Thou hast delivered me from the strivings of the people, and thou hast made me the head of the heathen : The people here seem to be contradistinguished to the heathen, and so

to import the Jews. And though God had said, *The sword shall never depart from thy house.*—Behold, *I will raise up evil against thee out of thine own house,* 2 Sam. xii. 10, 11. and it is manifest, he was not fully delivered from the evil out of his own house, and from the strivings of the people on that occasion, since he left them striving about *Adonijah*, and that strife was not fully ended till after his death, and so this may be thought not so well to suit the title of the psalm, which seems to speak of the most compleat and absolute deliverance from all enemies; yet let it be granted, that the expression might only relate to several deliverances God had given him, from the strivings of his own people: what shall we then make of the next sentence, *thou hast made me the head of the heathen*, or of the *nations*? Does this also belong to *David* in so absolute and unlimited a sense, as the expression seems to carry in it? We read indeed of *David's* subduing some few of his heathen neighbours the *Philistines*, *Moabites*, the king of *Zobab*, the *Syrians*, and *Edomites*: but how inconsiderable were these, in comparison of the vast number of heathen countries over whom he had not the least power! It is therefore hardly supposable, that for the sake of these few, he would speak of himself as made the *head of the heathen* in so general and absolute a stile. But nothing could be more proper, than for Christ to speak thus of himself, as made the *head of the heathen*, without limitation or exception; since he has *all power in earth* given to him, and *all things are put under his feet*, and he is become the *head over all things to the church*. But, perhaps, passages out of the old testament will be thought by some to be more pertinent. Who then but Christ was *David's* Lord, to whom *Jehovah* said, *Sit thou at my right hand, till I make thine enemies thy foot-stool*, and who was to *judge among the heathen*? *Psal.* cx. 1, 6. This expression of *judging among the heathen*, is taken up by the prophets, *Isa.* ii. 4. *Mic.* iv. 3. compare also *Isa.* xlix. 6, 7. And again, *Psal.* ii. 8. *Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* Which passage, and indeed the whole psalm, all the ancient Jews understood of the king Messiah, as *David Kimchi* who pretends to go another way, is forced to confess. These texts, with many more which might easily be alleged, manifestly speak of Christ as the *head of the heathen*, and so justify our applying this passage in the psalm to him.

It follows in the same verse, *a people whom I have not known shall serve me*. A strange expression! if supposed to be spoken by *David* in his own person, at the time when he was just leaving the world, as this song must be composed at that time, according to the place in which it is set in his history, 2 *Sam.* xxii. But what could be more proper language than this, supposing it spoken in the person of our redeemer? There seems to be an accuracy in this place in the *Hebrew*, which has been overlooked. It is common to speak of the *heathen* in the plural number, and to call them *peoples*, whereas here they are spoken of in the singular, which may refer to the state they should be brought into, they being all of whatsoever nation joined to God's people, and making one people with them, without distinction of *Greek*, *Jew*, *Scythian*, or *Barbarian*: to which purpose are the words of God, *Hos.* ii. 23. *I will say unto them which were not my people, thou art my people; and they shall say, thou art my God.* Compare *Rom.* ix. 26. 1 *Pet.* ii. 10. And especially let this expression in the psalm be compared with *Isa.* lv. 3—5. which must certainly belong to Christ. *And I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him [David, certainly not David the son of Jesse who was dead long before, but Christ, or the mystical David] for a witness to the people, for a leader and commander to the people. Behold, thou [turning the discourse to this David just mentioned] shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy one of Israel; for he hath glorified thee.* And is it not reasonable to understand the expressions in the prophet, and in the psalm, to relate to the same matter?

The two next verses, 44, 45. are obscure by reason of the doubtfulness of the signification of some of the terms. *As soon as they hear of me, they shall obey me; the Strangers shall submit themselves to me.* The former clause according to this situation in the psalm, refers to the people he had not known: but the parts of the verse are transposed in *Samuel*, and stand thus, *strangers shall submit themselves unto me, as soon as they hear, they shall be obedient unto me.* The difference in that respect is not material: for the *strangers*, or the *sons of the stranger*, as our margin literally renders the *Hebrew*, are the same with the *people he knew not*. But there is some doubt of the meaning of the verb יכחשו or as it is in
Samuel

Samuel יתכחשו whether that should be rendred, *shall submit* or *humble themselves*, or, according to our margin, *shall yield feigned obedience*. If the former rendring be prefer'd, the sense is, the heathens shall gladly subject themselves to my government; if the latter, the meaning will be, that such heathen as care not to be subject to me, shall dissemble and pretend to submit to me, being struck with the terrour of my name. The former sense pleases me best, because it is joined in the same verse with *obeying* him, where the word does not imply any dissimulation. Understanding the words thus as spoken by Christ, here will be foretold the great number of converts or proselytes he should have from among the sons of the stranger, or of the heathen. Compare *Isa. lvi. 3, 6, 7*. This increase of his subjects was not brought about by war and bloodshed, but by the bare report made of him, *as soon as they hear of me*, or as our margin *verbatim* renders it, *at the hearing of the ear*. I question whether the history of *David* will help us to account for such an application of the words to him. But as the word may be taken in the other sense, and the next verse may seem to favour it, I don't lay any great stress upon this passage. It follows *ver. 45. The strangers shall fade away, and be afraid out of their close places*. This verse, to whomsoever it belongs, seems to be more obscure than any other in the psalm. See Dr. *Hammond* in loc. and Mr. *Le Clerc* on 2 *Sam. xxii. 46*. If the reading of the psalm be kept to, and we render it thus, *the strangers shall fade away, and be afraid because of their prisons*, it may be understood to carry in it what our Lord says, *Matth. xxiv. 12. Because iniquity [that is persecution] shall abound, the love of many shall wax cold*.

The rest of the expressions of the psalm are not difficult, and therefore I forbear to mention them. I cannot here but observe that they who expound the psalm of *David*, are forced to suppose it had a farther reference to Christ. See Dr. *Hammond's* paraphrase upon the last verse. His last note upon the psalm deserves to be transcribed. "That this last passage, *says he*, of the psalm, "which is *prophetical*, and extended beyond the person of *David*, "to his seed for evermore, is to be applied to the *Messias*, may be "confirmed from several places of the *Chaldee paraphrase* on this "psalm, especially on *ver. 29*, and *32*. On the *29th ver.* they "have these words, *because thou shalt inlighten the lamp of Israel*, "which is put out in the captivity, for thou art the author of the

“ *light of Israel. The Lord my God shall lead me out of darkness*
 “ *into light, shall make me see the consolation of the age which*
 “ *shall come to the just. And on ver. 32. Because for the miracle*
 “ *and redemption which thou shalt shew למשיח to thy Christ,*
 “ *and to the reliques of the people which shall remain, all the peo-*
 “ *ple, nations, and languages shall give praises to thee, &c. And*
 “ *ver. 49. Thou shalt rescue me from Gog—by whom the Jews*
 “ *are wont to describe Antichrist.*” See also Dr. *Whitby* on *Rom.*
xv. 9. I can’t see why this observation should not have led them
 farther, even to apply the whole psalm to him; as some of the
 ancients were inclined to do, who to avoid the difficulty arising
 from the title, imagined that by *Saul* was there meant the Devil.
 But concerning that difficulty I shall treat presently.

I shall now consider the objections which may be made, against
 such an explication of the psalm. And, *First*, The *23d ver.* may
 be thought to be a strong objection, *I was also upright before*
him: and I kept my self from mine iniquity. Many will be ready
 to say, such words can’t be supposed to proceed from our re-
 deemer, who was free from the least inclination to sin, and there-
 fore could not call any iniquity *his iniquity.*

Two things may be returned by way of answer to this ob-
 jection.

First, Supposing the word מעוני to be well rendred *from mine*
iniquity, it is not to be understood as tho’ he had any inclination
 to it, but it is only called *his* upon the account of his being
 strongly tempted to it. However impossible it was for Christ to
 commit iniquity, yet he was capable of being tempted to it.
Heb. iv. 15. We have not an high priest which cannot be touched
with the feeling of our infirmities: but was in all points tempted
like as we are, yet without sin. And if there is any necessity of
 understanding the term used in its most proper sense to signify *ini-*
quity, we may by comparing *Isa. liii. 9.* with St. *Peter’s* citation
 of it, *1 Pet. ii. 22.* learn what that iniquity was to which he
 was tempted, and which upon that account he may be thought
 to call *his iniquity.* In the prophet the words run thus, *He had*
done no violence, neither was any deceit in his mouth. The in-
 human and barbarous treatment he met with, was a temptation
 to him to use *violence* in his own defence, and to take immediate
 vengeance on his enemies, which would have been *iniquity* in him,
 it being contrary to the design upon which he was sent into the
 world,

world, viz. to save mens lives and not to destroy them. But whatever the temptation was, he did no violence, as the Hebrew word *חמס* properly signifies. St. Peter in his citation has so far followed the LXX. as to render it *ἐμψυχον* sin: but that he understood that general term *sin*, particularly to refer to this of using violence, is evident by the manner in which he brings in this passage, ver. 20—23. *What glory is it, if when ye be buffeted for your faults ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us [viz. patiently, according to what follows] leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he suffered he threatned not; but committed himself to him that judgeth righteously.* But,

Secondly, We may solve this objection by alleging that it is not necessary to make the word here signify *iniquity*. That is indeed the first and most famous sense of it, according to its etymology: but as the desert and consequence of iniquity is punishment, misery, or calamity; so this word is often used to denote barely the effect, punishment, or in general any calamity or mischief. 'Tis render'd several times by our translators to this purpose, and perhaps ought to be more frequently than it is. Thus Gen. iv. 13. *My punishment is greater than I can bear.* 1 Sam. xxviii. 10. *As the Lord liveth, there shall no punishment happen to thee for this thing.* 2 Kings vii. 9. *If we tarry till the morning light, some mischief will come upon us.* Isa. liii. 6. *The Lord hath laid on him the iniquity [surely nothing but the punishment of the iniquity] of us all.* And ver. 11. *He shall bear their iniquities, that is the punishment of them.* I will add one passage more, which I take to be home to my purpose, it being spoken in the person of Christ. The same person who Psal. xl. 6. says, *sacrifice and offering thou didst not desire, a body hast thou prepared me, &c.* which is applied to Christ, Heb. x. 5. and indeed cannot be applied to any other, I say, this same person, at ver. 12. of the psalm, thus inforces his plea, *for innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of my head, therefore my heart faileth me.* Mine iniquities, that is my troubles or afflictions, the same as evils in the foregoing clause. If we understand the word.

word thus in *Psal.* xviii. 23. the verse may be rendred, *I was also upright before him, that I might be kept from my trouble.* Or else, *I was also upright before him, therefore was I kept from my trouble.* Therefore [or And] the Lord hath recompensed me according to my righteousness. It being the same copulative, in both places, it may as well be rendred *therefore* in ver. 23. as it is by our translators ver. 24. If we thus understand the place, it will answer to our marginal rendring of *Heb.* v. 7. *Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard for his piety.* I think therefore this objection need not prevent our applying the psalm intirely to Christ.

Secondly, The only objection that remains needful to be cleared, is what is taken from the title of the psalm; and that must be owned to carry in it the greatest difficulty of all. It runs thus: *To the chief musician. A psalm of David the servant of the Lord, who spake unto the Lord the words of this song, in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul.* The title therefore, it may be said, expressly attributes the psalm to *David*, and that upon such a particular occasion, as may seem peculiarly to suit him, *David spake the words of this song in the day the Lord delivered him, &c.* And this may seem very much strengthened by the express naming of *Saul*, who was one of *David's* enemies, and the chief of them while he lived; *In the day the Lord delivered him from the hand of all his enemies, and from the hand of Saul.* And that nothing of the strength of this objection may be concealed, it is farther to be observed, that no help is here to be had from the LXX. or the *Vulg. Latin*, they both perfectly agreeing with the *Hebrew*, excepting only that the present copies of the LXX. corruptly read α for δς. Nor will it here signify any thing to call in question the authority of the titles of the psalms: for if that should be deny'd, the difficulty will be still the same, because we have *2 Sam.* xxii. a preface to the song which is for substance the same with this title. *And David spake unto the Lord the words of this song, in the day that the Lord delivered him out of the hand of all his enemies, and out of the hand of Saul.*

Now however strong the objection may seem, yet the strain of the song does so manifestly suit our Lord Christ, that the *Syriac* interpre-

interpreters did not stick to attribute it to him. For tho' in *Samuel* they have the same preface with the *Hebrew*, yet the title they give to *Psal.* xviii. is, *Of David. A thanksgiving, and concerning the ascension of Christ.* And the like conviction had several of the fathers from the nature of the psalm, tho' it must be own'd they were sorely at a loss to account for the title. The difficulties are two, and arise from the two names here mentioned, *David* and *Saul*: and I shall consider them distinctly.

The former of these difficulties would not alone be of any great strength, because it is notorious that Christ is frequently called by the name of *David*, in the prophecies of the old testament. What doubt can be made of this, since it appears that God foretells that *David* should be the king of *Israel*, by those prophets who lived a long time after *David's* death? Let me mention a few of these which are too plain to need a comment. *Hos.* iii. 5. *Afterward shall the children of Israel return and seek the Lord their God, and DAVID their king, and shall fear the Lord and his goodness in the latter days.* Again: *Jerem.* xxx. 9. *They shall serve the Lord their God, and DAVID their king, whom I will raise up unto them.* Again: *Ezek.* xxxiv. 23, 24. *I will set up one shepherd over them, and he shall feed them, even my servant DAVID; he shall feed them, and he shall be their Shepherd. And I the Lord will be their God, and my servant DAVID a prince among them: I the Lord have spoken it.* Again: *Chap.* xxxvii. 24, 25. *DAVID my servant shall be king over them — and my servant DAVID shall be their prince for ever.* It is manifest these prophets, who all of them lived several ages after *David's* death, must be understood to speak not of the son of *Jesse*, but of some other king under the name of *David*. And certainly it will be a very odd humour for men to apply their words to any other person than Christ, as tho' God could not as well foretel by his prophets the reign of Christ, as of any other king. And particularly it will be hard to find out any other king beside Christ, who was foretold by *Ezekiel* and *Jeremiah*, who prophesied at the time when the regal government expired in *Judah*. These texts are all very plain and full; nor can there be much doubt about that *Isa.* lv. 3, 4. *I will make an everlasting covenant with you, even the sure mercies of DAVID. Behold I have given HIM [David] for a witness to the people, a leader and commander to the people.* Nor is it at all unreasonable to suppose, that the
like

like language might be used by the writers of the psalms, who were moved by the same spirit with those prophets. I thus understand *Psal. lxxxix. 20. I have found DAVID my servant: with my holy oil I have anointed him.* Let the preceding and following verses be compared with *2 Sam. vii. 1 Chron. xvii.*

This then being the stile of the prophetick writings, the reasons before alleged may well incline us to allow that the name *David* is thus used in the title of this psalm. Nor will that be a material objection, as some may, perhaps, imagine, that *David* is here called the *servant of the Lord*: it is sufficient to refer such as need satisfaction in this point, to the places just now mentioned, which unquestionably relate to Christ, particularly to *Ezek. xxxiv. 23, 24. xxxvii. 24, 25.* and to many other places in *Isaiah*, where God calls him his *servant*.

I come now to the last and chief difficulty of all, which arises from the mention made of *Saul*. And after all that has been said, if our rendring, which is agreed to by all versions, be acknowledged to be just and true, and there be a necessity of reading *in the day the Lord deliver'd him from the hand of all his enemies, and from the hand of Saul*, we must give up all the reasons that can be urged for applying the psalm to any other than the son of *Jesse*.

But I would observe to the reader, that the passage, when thus understood, seems a little oddly exprest. Had it been said, *In the day the Lord deliver'd him from the hand of Saul, and from the hand of all his enemies*, it would have been more agreeable to the history of the literal *David*: for *Saul* was the first of his enemies, and cut off soonest; whereas one would think, as the words now run, his deliverance out of the hand of all his enemies, was compleated by his deliverance out of the hand of *Saul*. Nor does it appear likely, as has been observed, that *David* would triumph over his death by such a song. Had he represented God as riding upon a cherub and flying, &c. that is, as so illustriously appearing against *Saul*, and taking part with the *Philistines*, by whom *Saul* was overcome, he would have given greater occasion to the *daughters of the Philistines to rejoice, and to the daughters of the uncircumcised to triumph*, than they really imagined they had. See *2 Sam. i. 20.*

These things, with what has been observed concerning several passages in the psalm, make it seem to me very probable, I had almost

almost said certain, that we at present, as well as all the interpreters we have, read the *Hebrew* wrong. I am far from encouraging a bold liberty of criticizing upon the sacred text: but when all difficulties can be removed without the change of one single letter of the *Hebrew*, by only making a light alteration of the points affixed to the letters, the original and authority of which points is generally now judged by learned men to be human and not divine, or to say the least, their authority is very doubtful, and a mistake in transcribing them is easily committed; I say such an alteration may well be allowed as necessary.

I think therefore we are to read *לִמְנוּת* the grave, instead of *לְשׂוֹן* Saul: and so the words should be render'd, *In the day the Lord deliver'd him from the hand of all his enemies, and from the hand of the grave.* Where such as have the least smattering of the *Hebrew*, see there is no change or transposition, no insertion or exclusion of so much as one letter. Nor can there be the least doubt of the propriety of the expression: for we meet with the same, *Psal.* lxxxix. 48. *Shall he deliver his soul מִיַּד שׂוֹן from the hand of the grave,* as our translators well render it.

It is easy to account for this mistake in the pointing the word. The ancient *Jews* had no notion of a Messiah who was to die, be buried, and be raised from the grave; and they knew for certain that the literal *David* was never delivered from the hand of the grave, as they were assured he was from the hand of *Saul*: and therefore no wonder they pointed it so as to make it speak what they knew was true, rather than that of which they had no notion at all. And Christian interpreters and commentators have been too easily led by them, and taken up with an imagination that the psalm wholly related to *David*, the son of *Jesse*. This has been the occasion of their not only overlooking, but really of their offering violence to those expressions in the psalm, which might have led them into the true nature and design of the psalm, which sets forth the person speaking as in the state of the dead, as *ver.* 4, 5. *The pains of death compassed me, and the floods of ungodly men made me afraid. The pains of לִמְנוּת the grave compassed me about, and the snares of death prevented me.* Which one would think should have directed men to read the grave in the title, since that is mentioned so particularly in the body of the psalm, rather than *Saul*, who is not so much as once mentioned, or indeed hinted at therein. But all these expressions which are

E

strong

strong enough to describe a person in the state of the dead, and some of which are too strong to signify any thing less, must be understood as denoting only some great distress, as tho' men were afraid to take the words in their easy and natural sense, lest they should be applied to Christ.

Add to this, that what I mentioned but now as to the oddness of the placing the expressions, when we read *Saul* in the title, is very easy and plain this way: for his being delivered from the *band of the grave*, was that which completed his deliverance from the hand or power of all his enemies.

I hope upon the whole of what has been said, it will appear to all who are not violently prejudiced against St. *Paul*, that there is no reason to charge him with any weakness or want of judgment; in fetching the proof he does from the 49th ver. of this psalm, which is the thing chiefly aimed at in this dissertation.



DISSERTATION II.

2 Cor. iv. 13.

We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken: we also believe, and therefore speak.

I Think I may well reckon this citation out of the old testament, among those dark and obscure ones that need to be farther cleared. At least I may say, I have not yet met with any account of it that gave me satisfaction. Nay, however great a value I have for Mr. *Locke*, as unquestionably the most judicious expositor who ever wrote upon St. *Paul's* epistles; yet I must needs say that he seems to have missed the sense of his author in this place. I shall therefore here offer another interpretation of it. But that the reader may have the more intire view of St. *Paul's* scope, I think it will be proper to transcribe his words from *ver. 7.* to *ver. 14.* and together with them Mr. *Locke's* paraphrase, which is a clear explication of them, excepting only the business of the citation, *ver. 13.* and what I dislike in that, and would substitute in the room of it, I shall then candidly submit to the reader's judgment.

Mr. Locke's PARAPHRASE.

TEXT.

7. **B**UT yet we, to whom this treasure of
 knowledge, the gospel of Jesus Christ,
 is committed to be propagated in the world,
 are but frail men, that so the exceeding great
 power that accompanies it, may appear to be
 8. from God, and not from us. I am pressed
 on every side, but do not shrink; I am per-
 9. plexed, but yet not so as to despond; perse-
 cuted; but yet not left to sink under it;
 10. thrown down but not slain; carrying about
 every where in my body the mortification,
i. e. a representation of the sufferings of the
 Lord Jesus, that also the life of Jesus risen
 from the dead may be made manifest by the
 energy that accompanies my preaching in
 11. this frail body. For as long as I live I shall
 be exposed to the danger of death for the
 sake of Jesus, that the life of Jesus risen from
 the dead, may be made manifest by my
 preaching and sufferings in this mortal flesh
 12. of mine. So that the preaching of the gospel
 procures sufferings and danger of death to
 me, but to you it procures life, *i. e.* the
 energy of the Spirit of Christ, whereby he
 lives in, and gives life to those who believe
 13. in him. Nevertheless, tho' suffering and death
 accompany the preaching the gospel, yet
 having the same spirit of faith that *David*
 had, when he said, I believe, "therefore have
 14. "I spoken", I also believing therefore speak,
 knowing that he who raised up the Lord
 Jesus, shall raise me up also by Jesus, and
 shall present me with you to God.

BUT we have this trea- 7
 sure in earthen vessels,
 that the excellency of the
 power may be of God, and
 not of us. *We are troubled* 8
 on every side, yet not dis-
 tressed; *we are perplexed,*
 but not in despair; perse- 9
 cuted, but not forsaken; cast
 down, but not destroyed.
 Always bearing about in the 10
 body, the dying of the Lord
 Jesus, that the life also of Je-
 sus might be made manifest
 in our body. For we which 11
 live are always delivered unto
 death for Jesus sake, that
 the life also of Jesus might
 be made manifest in our
 mortal flesh. So then death 12
 worketh in us, but life in
 you. We having the same 13
 spirit of faith, according as it
 is written, I believed, and
 therefore have I spoken: we
 also believe, and therefore
 speak; knowing, that he 14
 which raised up the Lord
 Jesus, shall raise up us also
 by Jesus, and shall present us
 with you.

The only thing I apprehend to be amiss in this paraphrase, is
 what he says *ver. 13. We having the same spirit of faith that*
David had, when he said. This seems harsh and violent. Had
 St.

St. *Paul* in his discourse upon this subject made any mention of *David*, the interpretation would have seemed natural enough: but that the same spirit should mean the same spirit that *David* had, when not the least hint is given of him in the preceding context, cannot but be accounted somewhat unusual and strange. It appears therefore reasonable to search for some other person with whom in this place he compares himself. And unless I am much mistaken the whole strain of his discourse leads us to understand him thus, *We having the same spirit of faith that Jesus had*. Nothing can be plainer, than that he is here comparing himself with Jesus both in his death and life. So ver. 10. *Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body*. And so again, ver. 11. *For we which live are alway delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh*. And so again, after he had made his citation, he shows manifestly that he understood the citation concerning Jesus, *we also believe, and therefore speak, knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus*. And, perhaps, for this reason is the name *Jesus* here so often repeated, when a pronoun would have served, to force us as it were to observe that St. *Paul* is comparing himself with *Jesus*, and that accordingly the citation is to be understood concerning him. Every thing in the discourse thus understood appears easy, smooth, and coherent; nor can there be the least difficulty, provided we can find reason to believe that the psalmist in using these words, *Psal. cxvi. 10*. spake, as in many other psalms, in the person of Jesus, and not in his own.

I am sensible it is a very disagreeable subject to many, which I am now entering upon. 'Tis become almost common and fashionable to expound away the plainest prophecies of the old testament, and which the *Jews* themselves understood concerning Christ, and to apply them to *David*, or some other person or event; and when a man attempts to apply other parts of the old testament to Christ, which it may be are more obscure, and have been generally understood quite another way, he can hardly expect to escape the utmost ridicule and contempt. But this shall not discourage me from offering what appears to me to be true, and to tend to the vindicating the honour of St. *Paul* in the application he makes of the words of the old testament to our redeemer.

I will not deny that the relation of the words here cited, to our Saviour, is much more obscure than that of many others: and had not the inspired apostle by the application he has made of it, led us into this interpretation, it might, possibly, have been always over-look'd. But the only question which I would here calmly debate is this, whether now St. *Paul* has given us this key, we cannot, abstracting from his inspiration, confirm his interpretation by some other good reasons, taken from the place whence the quotation is taken. I think we may, and shall accordingly here produce them.

In the general, I see nothing in the cxvith *Psal.*, that is disagreeable to what I apprehend is the nature and design of it, an hymn or song of praise, wherein the inspired writer personates our blessed Saviour, as magnifying God for his resurrection, or redemption from the grave. This general observation will be confirmed by a brief view of the particular expressions, all which from the beginning to the end of the psalm are to be consider'd as the words of Christ.

The four first verses are so parallel to what we meet with in the six first verses of the xviii. that few who compare them can doubt of their relating to the same event. And indeed after I was, upon a careful examination, convinced of the opinion of many ancient writers, that *Psal.* xviii. related to Christ, I soon perceived, by comparing the beginning of the two psalms together, that this cxvith as well as the xviiiith must be our Saviour's song of praise for his resurrection; and that too before I took notice of the application St. *Paul* has made of the 10th verse.

Concerning *Psal.* xviii. I say nothing here, but refer to what I have said before. All the use I now make of it is this, to show how very much the beginning of this cxvith resembles it. Thus ver. i. *I love the Lord, because he hath heard my voice, and my supplications.* The two first verses of the xviiiith express the same thing, and may as a comment teach us how the Lord had heard his voice and supplications, even by acting for him as his deliverer out of his troubles. *I will love thee, O Lord, my strength. The Lord is my rock and my fortress, and my deliverer: my God, my strength, in whom I will trust, my buckler, and the horn of my salvation, and my high tower.* The next verse in each psalm is a declaration of his resolution to call upon the Lord, *Psal.* cxvi. 2. *Because he hath inclined his ear unto me, therefore will I call upon*

upon him as long as I live. *Psal. xviii. 3. I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies.* The two next verses of the cxvith exactly answer to the three next of the xviiiith, and in both the psalms describe the person spoken of as in the state of the dead, and praying for deliverance. *cxvi. 3, 4. The sorrows of death compassed me, and the pains of hell [or the grave] gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul.* In like manner, *xviii. 4—6. The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of hell [or the grave] compassed me about: the snares of death prevented me. In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him into his ears.* And here the psalmist mentions what he had not before in *Psal. xviii.* that his deliverance was in answer to his prayer: but this is omitted in the parallel verses of the cxvith, because it had been before expressly mentioned in *ver. 1, 2.* Every one sees how exact and proper the terms made use of in both psalms are, when understood as utter'd by our Saviour concerning his own case: and why then may they not as well be taken in their strict and proper sense, as by the help of rhetorical figures be applied to any other person? Nor can any thing be more proper and strictly true than what we meet with *Psal. cxvi. 8.* when thus understood, as spoken by our raised redeemer, *Thou hast deliver'd my soul from death, mine eyes from tears, and my feet from falling.* Compare *Psal. xvi. 9—11.*

The sense of *ver. 9.* is, I acknowledge, dubious, *I will walk before the Lord in the land of the living.* It would be harsh to suppose that the heavenly regions into which our Lord ascended, should be here called the *land of the living*; and it would not be much more satisfactory to explain this merely of the short time of 40 days between his resurrection and ascension. Whether we render it with our translators, *I will walk before the Lord in the land of the living*, or with the *Vulg. Latin*, *I will please the Lord*, or as the *LXX.* *I will please before the Lord*, it will not seem so well to suit the application St. Paul makes of the next verse of the psalm. But I think this difficulty may be removed, and the psalmist's words be explained very agreeably to St. Paul's sense of the psalm, by observing in what manner the word *לְפָנַיִם* is used

elsewhere; as particularly *Lev. xxvi. 11, 12. And I will set my tabernacle amongst you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people*; which place is cited by *St. Paul, 2 Cor. vi. 16.* According to this sense, the gracious presence of Christ with men on earth, and his conversing with them will be here spoken of. And to this many places of the new testament do perfectly agree. *Matth. xviii. 20. Where two or three are gathered together in my name, there am I in the midst of them. xxviii. 20. Lo, I am with you alway even unto the end of the world.* And very pertinent is that expression which is used concerning him, *Rev. ii. 1. That he walketh in the midst of the seven golden candlesticks.* I think this interpretation receives some confirmation from the expression *in the lands of the living*, it being plurally express'd in the *Hebrew*, which is peculiar to this place, there being no other place, where the *land of the living*, tho' several times mentioned, is thus spoken of. And since it is probable there was some peculiar reason for varying the phrase in this one place, which differs from all others, perhaps a better reason will hardly offer than this, that Christ's regards would not henceforth be confined to the land of *Israel*, but extend to the many lands or countries of the heathens. Nor can there be any difficulty in our Saviour's saying he would thus walk *before the Lord*: for this is agreeable to what we meet with elsewhere, particularly *Psal. xvi. 8. I have set the Lord always before me: because he is at my right hand, I shall not be moved.*

The connection of the next verse is very good when this is thus understood, *I believed, therefore have I spoken*; That is, "I firmly
 " trusted in God that he would raise me from the dead, that I
 " might thus glorify him by making him known to the world,
 " and therefore I was not deterred from boldly preaching that
 " doctrine which I saw would enrage men against me, and cause
 " them to put me to death."

Nothing could more exactly suit the apostle's design, than this citation thus understood concerning Jesus, there being so much resemblance in the cases here compared together. And it is as tho' he had said, "Jesus believed, that God would raise him from
 " the dead, and therefore in spite of that death which he saw
 " would be the consequence, he freely spoke and publish'd the
 " errand upon which God sent him; I his apostle, have the same
 " spirit

“ spirit of faith with Jesus, and therefore tho’ I am always delivered unto death, and bear about in my body a resemblance of the death of Jesus, yet I speak freely and publish the gospel, being well assured that he, who raised up the Lord Jesus, shall also raise me up by Jesus.

There seems not to be any room for an objection against this sense of the psalm from the next verse, *I said in my haste, all men are liars*, provided it be render’d, as I think it ought to be, *I said in my fright; or my trembling*, namely, when I was greatly afflicted, and in the utmost distress, *All men are liars*: and thus the LXX. have rendred this word both here and *Psal. xxxi. 22.* ἐν τῇ ἐκστάσει μου. Never had any one more just cause to complain in this manner than our Saviour had at that time, when he was persecuted by his own people, when the rulers so eagerly thirsted after his blood, when he was betrayed by one of his disciples, denied very basely by another, and cowardly forsaken by them all. He had then cause to complain of all men, that they were false, treacherous, and deceitful, and that no trust or confidence was to be placed in any of them.

As to the expressions wherein the person speaking in the psalm sets forth his gratitude and thanksgivings to God, they may be compared with *Psal. xvi. 7, 9.* which psalm St. Peter has not only applied, but unquestionably proved to belong to Christ. *Acts ii. 25—31.* And what he says concerning paying his vows, *ver. 14, 18, 19.* is parallel to what he says *Psal. xxii. 22, 25.* which psalm appears evidently to be spoken in the person of Christ, as from other passages, so especially from those, *they pierced my hands and my feet, ver. 16.* and *they part my garments among them, and cast lots upon my vesture, ver. 18.* which are literally true of Christ, but not of David: the expressions, I say, to this purpose, in *Psal. cxvi.* are so parallel, that I think I need not to detain the reader by saying any thing concerning them.

I shall therefore only take notice of one passage more, which may seem to carry any difficulty in it according to this interpretation; and that is *Psal. cxvi. 16.* *Oh Lord, truly I am thy servant, I am thy servant, and the son of thy handmaid: thou hast loosed my bonds.* If the psalm be understood of our Saviour, it may seem strange that he should fetch a plea from his mother. However agreeable this might be thought by the papists, who attribute so much to the virgin Mary, yet protestants will naturally think that the only

plea the relation would afford, would be to the mother, and not to the son. But then on the other hand, if we should suppose the psalm uttered not in the person of Jesus, but of *David*, it may seem as strange, if *David's* mother was a woman of so extraordinary piety, as that *David* could thus draw a plea from her, that we should never have the least mention made of her in any part of the sacred history, excepting this place, and *Psal.* lxxxvi. 16. in which psalm there is somewhat parallel to this: for there the psalmist speaks of God's *delivering his soul from the lowest hell* [or *grave*] *ver.* 13. which together with some other passages may incline us to understand both psalms to relate to the same subject.

I am sensible of the use some have made of this expression, *the son of thy handmaid*, as confirming the account of our Saviour's birth in the gospel, that tho' he had a mother, yet he had no immediate earthly father, but was born of a virgin. Such cannot be displeased with me, that I interpret the psalm, as belonging to Christ, since they themselves do in the general agree with me. And if they interpret it thus, "I am the son of thy handmaid, having no earthly father," there is somewhat in it that renders it less disagreeable. But if I may speak my mind freely, I suspect the sense of the expression has been universally mistaken in both psalms; and that without changing so much as one letter, but only the sound which the *Jews* have by their points given to the letters, we should read *the son אמת of thy truth*, instead of *the son אמת of thy handmaid*: and the meaning then will be in the place under consideration, "I am thy true and faithful son;" as the LXX. in *Exod.* xviii. 21. have rendered אמת אנשי by ἀνδρες δίκαιος *just men*: and so *Zech.* viii. 3. האמת עיר is translated by them πόλις ἀληθινή, the *true or faithful city*. Or else, "I am thy son in whom thy truth and faithfulness has appeared in begetting me, and raising me from the dead, and so making me by this new life thy son." Comp. *Psal.* ii. 7. *Rom.* i. 4. And this sense seems to me confirmed by what he immediately adds, *Thou hast loosed my bonds*; which seems to lead us to consider him as speaking of himself as his son upon his loosing the pains of death, and raising him from the dead. I readily submit the whole to the judgment of such as diligently and impartially search the holy scriptures.

DISSERTATION III.

John xiii. 18, 19.

I speak not of you all; I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me, hath lift up his heel against me. Now I tell you before it come, that when 'tis come to pass, ye may believe that I am he.

IT has been thought as hard to account for the citation we have in this place, as for almost any of the rest in the gospels and epistles, some of which must be own'd to be considerably obscure. And as the enemies of christianity have been apt to triumph in the argument they urge from the citation before us, so its most hearty friends can't but acknowledge that they talk much more plausibly upon this, than upon many other occasions. We have the more reason to endeavour to clear and justify this passage, because the honour of our Lord is immediately concern'd, the application of the words of the psalmist being made by himself, and not by the evangelist as his historian. And above all others they must be obliged very carefully to consider this, who make a wide distinction between the citations that are introduced in this manner, *this was done THAT the scripture might be fulfilled*, and those which are only brought in thus, *then was fulfilled*, allowing that texts may be and frequently are alleged in this latter manner only by way of accommodation, but insisting upon it that in the former case the passages cited must have been direct prophecies

pecies of that very event to which they are applied, and of that only. I must frankly own this to have been a long time my persuasion; nor have I yet seen cause to recede from it. This has led me more closely to search into the meaning of this discourse of our Saviour; and by the satisfaction I have gained, I am the more confirmed in the truth and justice of my persuasion in general.

The difficulty here arises from the citation's being taken out of *Psal.* xli. And indeed no man can read that psalm with any care and attention, but he must perceive that it can't relate to the Messiah at all. The 4th verse of the psalm is a clear proof of this, which ever way you render it: *I said, Lord, be merciful unto me, heal my soul, for [or tho' Heb. כִּי] I have sinned against thee.* Which words can never be supposed to be uttered by Christ, or by any inspired author assuming his person, and speaking in his name, *who did no sin, and in whose mouth no guile was found.* 1 Pet. ii. 22. Nor are the 7th and 8th verses of the psalm very likely to belong to Christ, or to have been utter'd by him: *All that hate me whisper together against me: against me do they devise my hurt. An evil disease, say they, cleaveth fast unto him: and now that he lieth, he shall rise up no more.* Upon which follows the passage cited by our Lord: *Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lift up his heel against me.* Nor is there any other passage in the whole psalm that should incline one to suspect that the usage our Saviour met with, and particularly by reason of the treachery of *Judas*, was at all pointed at in it.

This difficulty has appeared so great to some who were heartily desirous of solving it, that they have concluded there was no other way to do it, but by denying that our Saviour cites the xlist psalm; and therefore they have endeavour'd to fetch the passage from *Psal.* lv. 12 — 14. But the interpretation they offer is manifestly forced and violent: and tho' there be in that place somewhat to the same purpose with what we have in our Lord's citation, yet neither the words themselves, nor the manner and turn of the expressions are there to be met with, as they are *Psal.* xli. 9. And I hope to be able to show that there is no need to have recourse to such a harsh and strained account as they give us.

To set our Lord's discourse in the clearer light, it will be proper to take notice of the occasion of it, by which it will appear to what it refers. Our Saviour then well knowing that his death was near at hand, that he might not only by his doctrine, but by his own example, teach his disciples to be ready to perform the meanest offices of kindness and love towards each other, would wash their feet, *ver. 4, 5.* *Peter*, when he came to him with this design, was ashamed to admit such a condescension in his Lord and Master towards himself; and therefore speaks first in a surprise, *ver. 6.* *Lord, dost thou wash my feet?* and afterwards very peremptorily, *ver. 8.* *Thou shalt never wash my feet.* Our Lord hereupon replies, *If I wash thee not, thou hast no part with me.* This might be taken literally, it being necessary that the disciple who would continue in that relation to his master, should acquiesce in his will when clearly and expressly declared. But it seems more natural and easy to understand the words in a mystical and spiritual sense: "unless I, the Messiah, purify thee and make thee thoroughly clean, thou hast no part in me". In this sense it appears *Peter* understood him, since he answers, *ver. 9.* *Lord, not my feet only, but also my hands and my head.* And we may reasonably think that he understood Christ according to his true design, since he finds not the least fault with him in this respect, when he makes him that reply, *ver. 10.* *He that is washed, needeth not save to wash his feet.* Which being taken in the mystical sense, is to be thus understood: "That a person being once washed or cleansed by Christ, does not need to have that through washing often repeated, but only to be cleansed from time to time from that guilt or filth which he occasionally contracts in his conversation, which can't be expected to be wholly free from sin, as long as he lives in the world." This is very fitly resembled by *washing the feet*, which were apt to be filthy and dusty in those hot countries, wherein they mostly used sandals: whence it was usual with them to wash their feet; and it was reckon'd a piece of common civility to their friends or guests at their coming to them, to offer them water to wash their feet; and therefore our Lord complained of the incivility of *Simon the Pharisee*, *Luke vii. 44.* *I entered into thine house, thou gavest me no water for my feet.* Such an one as was thus washed by Christ, was, as he adds, *clean every whit* [his whole person was clean, *καθαρὸς ὅλος*] And, says he, *ye are clean* [ye my disciples

disciples generally, and the far greater part of you, viz. eleven in twelve, are clean] *but not all* [one is to be excepted.] To this purpose St. John explains his words, ver. 11. *For he knew who should betray him; therefore said he, ye are not all clean.* That is Judas Iscariot, who was now present with him, was not clean: which farther shows our Lord is to be understood in a spiritual and not in a literal sense.

The more notice has been taken of this, because the first words of ver. 18. *I speak not of you all*, are commonly, and I think justly understood to refer to that passage, *ye are clean, but not all.*

There is indeed but one passage beside this, to which these words can refer, and that is ver. 17. *If ye know these things, happy are ye if ye do them.* And then our Lord must be understood to mean, *I don't say of you all, that you are HAPPY.* But this interpretation does not seem at all agreeable: for as the speech is only conditional, our Lord might as truly have used it concerning Judas, as any of the rest of his disciples; since he would have been *happy*, if knowing these things he had also done them. I conclude therefore that when our Lord says, *I speak not of you all*, he means that he did not speak of them all when he said, *ye are not all clean.*

The next words are, *I know whom I have chosen*, i. e. "I know the disposition and temper of every one of you, and can distinguish between the sincere and the hypocritical. I know who deserves to be, and accordingly is, approved by me." This I look upon as an interjected clause; which is to be omitted in fixing the connexion of the discourse, which therefore must stand thus. *I speak not of you all, but that the scripture should be fulfilled, he that eateth bread with me, hath lift up his heel against me.*

The greatest strength of the objection lies in the word *ὅτι* that which is here used. Οὐ περὶ πάντων ὑμῶν λέγω, ἀλλ' ὅτι ἡ γεγραμμένη πληρωθῇ. Now let it be supposed, as I think it has been universally by commentators, that the sense is compleated, and the sentence intirely finished in the eighteenth verse; it will then be plain that there must be an *ellipsis* in the words, which it will be necessary for us to supply.

I don't find that others have made any general observation concerning this: but it seems to me that the expression is frequently elliptical, when we meet with these words ἀλλ' ὅτι. I shall

mention some instances, and 'tis likely the careful reader of the scriptures may observe many more, *Mark xiv. 48, 49. Jesus answer'd and said unto them, are ye come out as against a thief, with swords and with staves to take me? I was daily with you in the temple, teaching, and ye took me not: ἀλλ' ἵνα πληρωθῶσιν αἱ γράφαι,* but that the scriptures must be fulfilled. Where our translation leaves out *that*, as tho' it were not in the original. But there can be no reasonable doubt that the place is elliptical, since St. *Matthew* speaking of the same thing, has taught us how we are to fill up the sense, *Matth. xxvi. 56. But all this was done, that the scriptures of the prophets might be fulfilled.*

It will very probably be objected, that this *ellipsis* instead of removing will rather fix and increase the difficulty: for in case we supply the *ellipsis* in like manner here, then the passage in the psalm must be a direct prophecy of this very event, and *this came to pass that that might be fulfilled* which was there foretold.

But in answer to that let it be observed, 1. That that text is only alleged to show that an *ellipsis* in general is commonly to be supposed when those words ἀλλ' ἵνα are used, and not that the *ellipsis* is always to be filled up the same way. And, 2. That this place will not admit that the *ellipsis* should here be supplied the same way. Had it indeed been said before, as 'tis afterwards, *ver. 21. One of you shall betray me*, the sense might have been well enough compleated this way; *But this shall be done, that the scripture may be fulfilled.* But this is not the case. All that goes before, is, that Christ spake not of all his disciples, when he said, *ye are not all clean*: but Judas's act in betraying him, had not yet been mention'd by him, tho' it had by the evangelist in commenting upon his words, *ver. 11.* Now it can't be thought that our Saviour meant that his SPEAKING thus of his disciples, that they were *not all clean*, was the fulfilment of the psalmist's words, even upon the supposition of their being prophetic. 'Tis some *fact* that must be supposed to be here refer'd to, and not our Saviour's speaking of a fact, unless his speaking of it be consider'd as necessarily causing that fact.

Let me add a few more passages of this nature, which shall be all taken out of the writings of St. *John*.

John i. 8. He [John the baptist] was not that light, ἀλλ' ἵνα μαρτυρῇ, BUT THAT he might bear witness of that light. Where
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our translators have filled up the sense from *ver. 6. But* was sent to bear witness of that light; as they might likewise from *ver. 7. But* he came that he might bear witness of that light.

Again, *John ix. 3. Neither hath this man sinn'd, nor his parents, ἀλλ' ἦν but* [this is done, or he is born blind] that the works of God should be made manifest in him.

Again, *John xiv. 30, 31. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me; ἀλλ' ἦν but* [he is permitted thus to come] that the world may know that I love the Father, and as the Father gave me commandment, even so I do.

Again, *John xv. 24, 25. But now have they hated both me and my Father; ἀλλ' ἦν but* [as our own translators are forced to fill up the sense, *This cometh to pass*] that it might be fulfilled that is written in their law, they hated me without a cause.

Again, *John xviii. 28. They themselves went not into the judgment hall, lest they should be defiled, ἀλλ' ἦν but* that they might eat the passover; i. e. but they staid without, that not being defiled, they might eat the passover.

Finally: *1 John ii. 19. They went out from us, but they were not all of us: for if they had been of us, they would no doubt have continued with us; ἀλλ' ἦν but* [they went out from us, as our translation very justly fills up the sense] that they might be made manifest that they were not all of us.

And now after so many plain instances of an *ellipsis*, when these two particles are used together, certainly it can't seem unreasonable to suppose that somewhat of the like nature is to be met with in this place. And accordingly I now proceed to account for it. And here,

First, I shall offer what may be said upon the supposition of the eighteenth verse's containing alone an intire sense. And there are two ways which may then be taken to solve the difficulty. (1.) The sense may be filled up from the two preceding clauses, the latter not being then consider'd as a parenthesis, or interjected clause, which does not affect the connexion between what goes before, and what follows after it; which is what was before supposed. And then the sense may stand thus: "I speak not of
" you all; I know whom I have chosen: but [I speak of one
" of you] that [you may know] that scripture is fulfilled
" [or

“ [or verified in me] *He that eateth bread with me, hath lift up his heel against me.* Or, (2.) We may understand *ἵνα* that to be here used for *when*, as it often is in St. John's writings. Thus John xvi. 2. *Yea the time cometh, that* [i. e. when] *who-soever killeth you will think that he doth God service:* which Dr. Mills tells us Eusebius cites thus, Ελεύσεσθαι καιρός ἐν ᾧ, which must I suppose be by way of comment or explication of those words Ερχέσθαι ὥρα ἵνα, since no copy favours that reading; and so it shows us how he understood the word *ἵνα* in that place. Again ver. 32. *Behold the hour cometh, yea, is now come, that* [i. e. when] *ye shall be scattered every man to his own home.* Compare also John xii. 23. xiii. 1. xv. 8, 13. 3 Epistle John 4. And here it may be remarked that the Syriac translation, tho' in rendring those phrases Ερχέσθαι ὥρα ὅτε, John iv. 21. v. 25. and Ερχέσθαι ὥρα ἐν ᾗ, John v. 28. it uses the word ܐܬܐܢܐ which properly signifies *when*; yet John iv. 21. it renders ὅτε only by the particle ܐ which is the way in which it renders *ἵνα* in the same case, as John xii. 23. xiii. 1. xvi. 2. Should we take *ἵνα* thus, the sense will be, “ I speak not of you all, but of one, when that scripture shall be verified in me, He that eateth bread with me, &c. But,

Secondly, That which best pleases me is the account I now offer, wherein I suppose that the sense is not compleatly finished in ver. 18. but that v. 19. is to be added to it in order to our having a full view of our Lord's meaning. If I mistake not, there is a σύγχυσις or misplacing in the order of the words as they now stand, by reason whereof these two verses seem to contain each of them a distinct sentence, tho' really they together make up but one. I would therefore suppose the words to stand in this order: Οὐ περὶ πάντων ὑμῶν λέγω (ἐγὼ οἶδα ὅς ἐξελεξάμην) ἀλλ' ἵνα [ὅταν] ἡ γραφὴ πληρωθῇ. Ο τρέγων μετ' ἐμοῦ τὸν ἄρτον ἐπῆρεν ἐπ' ἐμὴ τὴν πτέρυν ἀντὶς, ἀπ' ἧς λέγω ὑμῖν πρὸ τῆς γενέσθαι, ἵνα ὅταν γένηται, πιστεύσῃτε ὅτι ἐγὼ εἰμι. That is, *I speak not of you all (I know whom I have chosen) but that [when] that scripture shall be fulfilled, he that eateth bread with me, hath lift up his heel against me, I now speak to you [all] before it is done, that when 'tis done, ye may believe that I am he, viz. the Messiah.* Where the reader is to observe, that I join the ἀλλὰ but in sense with, *I now speak to you*: and the epanalepsis in λέγω and λέγω, seems to lead to this; and especially since there is no δὲ in the 19th verse, and it is not said Ἀπ' ἧς δὲ λέγω ὑμῖν, for which no better reason can I

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think

think be given, but that it was before express'd by ἀλλὰ of the same importance. Again I supply ὅταν after ἵνα in the 18th verse, from the 19th verse, where ἵνα ὅταν occurs. And in such abrupt speeches 'tis not unusual to supply the defect of one clause from another that follows it, repeating only somewhat of it. See *Eph.* ii. 1, 5. and more especially may this be allowed when the latter clause is explicatory of the former. This then I take to be the true sense of the place. "I speak not of you all, when I say ye
 "are not all clean (I know whom I have chosen) but I now
 "speak to you all before the thing is come to pass, that so when
 "it is come to pass, and you see that scripture verified in me,
 "He that eateth bread with me, hath lift up his heel against me,
 "you may then be fully convinced that I am indeed the Messiah:
 "not because those words were really prophetic of this event,
 "but because I now foretell it you.

Such kind of trajections and misplacings of words are to be met with in good authors; and however they are apt to create an obscurity, yet they are thought to carry a beauty in them. I think I could offer several examples of this nature: but I shall choose only one, which is so very plain that hardly any doubt is made of it. *Acts* x. 36—38. Τὸν λόγον ὃν ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ (οὗτός ἐστι πάντων Κύριος) Ὑμεῖς οἶδατε τὸ γινόμενον ῥῆμα κατ' ὅλης τῆς Ἰουδαίας, ἀρχαίαν ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης· Ἰησοῦν τὸν ἀπὸ Ναζαρετ, ὡς ἔχουσιν αὐτὸν ὁ Θεὸς πνεύματι ἀγίῳ καὶ δυνάμει. There is no verb *ver.* 36. to govern τὸν λόγον, and to supply that defect there is a necessity of fetching ὑμεῖς οἶδατε from *ver.* 37. altho' there another accusative case follows it. Our own translators were forced to take it the same way: *The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all) that word, I say, you know.* And why may we not as well supply *John* xiii. 18. from *ver.* 19. especially since the *epanalepsis* is in this case more obvious, than in the *Acts*, where τὸν λόγον is changed into τὸ ῥῆμα: which yet is frequent in good authors, when they make such repetitions, as we have an instance in *Cicero*, *Hoc premendum etiam atque etiam est argumentum*, confirmato illo, *de quo, si mortales animi sunt, dubitare non possumus, quin tantus interitus in morte sit, ut ne minima quidem suspicio sensus relinquatur: hoc igitur probe stabilito & fixo, illud excutiendum est, ut sciatur, quid sit carere, &c.* There is yet another transposition

position in that place, ver. 38. Ἰνσέν τὸν ἀπὸ Ναζαρέτ, ὡς ἐχειρῶν αὐτοῦ καλ. *How God anointed Jesus of Nazareth, &c.* But the transposition will be still greater in case we suppose ἀρξάμενον ver. 37. to agree with Ἰνσέν, and not with ῥήμα. Nor is this unreasonable, considering the use St. *Luke* makes of that word concerning Christ, *Acts* i. 1, 22. *Luke* iii. 23. xxiii. 5. Compare also *Matth.* iv. 17. And if we admit this construction which is perhaps the most natural, the sense will stand thus: *How God with the holy Ghost and with power anointed Jesus of Nazareth, who began from Galilee, after the baptism which John preached.*

Of this schema or figura in sententiis *Isidorus Hispal.* gives us an example from *Virgil.* Lib. i. c. 35. *Prolepsis est praesumptio, ubi ea, quae sequi debent, anteponuntur: ut, Interea reges ingenti mole, Latinus debuit enim sic dicere: Interea reges ingenti mole, & statim adjicere quod sequitur, Procedunt castris: deinde dicere, Latinus &c. sed facta est pro ornamento praesumptio rei, & qui sequi debuere reges interpositi sunt in septem versibus, & postea additum est, Procedunt castris. Inde praesumptio, quia anteposita sunt quae sequi debuere.* The passage he refers to is in *Virgil. Aeneid.* lib. xii. ver. 161: which I shall transcribe.

*Interea reges ingenti mole Latinus
Quadrijugo vehitur curru, cui tempora circum
Aurati bis sex radii fulgentia cingunt,
Solis avi specimen Bigis it Turnus in albis,
Bina manu lato crispans hastilia ferro:
Hinc pater Aeneas, Romanae stirpis origo,
Sidereo flagrans clypeo, & caelestibus armis:
Et juxta Ascanius, magnae spes altera Romae
Procedunt castris, &c.*

The same author in the next chapter gives us another example. *Synthesis est, ubi ex omni parte confusa sunt verba, ut illud,*

*— — — Juvenes, fortissima frustra
Pectora, si vobis audendi extrema cupido est
Certa sequi, quae sit rebus fortuna videtis:
Excessere omnes, adytis arisque relictis,
Dii, quibus imperium hoc steterat, succurritis urbi
Incensae: moriamur, & in media arma ruamus.*

Ordo talis est, *Juvenes fortissima pectora, frustra succurritis urbi incensa, quia excessere dii quibus hoc imperium steterat. Unde si vobis cupido certa est me sequi, audentem extrema, ruamus in media arma, & moriamur.*

The passage is in *Aeneid. ii. ver. 348.*

If any desire to see examples in *Greek* authors, they may consult *Budaus Comm. Gr. L.* in the places refer'd to in his *Latin index* under *Figurae constructionis & schema.*

Upon the whole I can't perceive there is any necessity for our judging that our Lord alleged the words of the psalmist as a prophecy of the treachery of *Judas*, or as a proof that he should betray him: and I hope I have made it evident there is no such necessity, which was the principal aim I had in treating of this passage of scripture.



DISSERTATION IV.

Matth. v. 14, 15, 16.

Ye are the light of the world. A city that is set on an hill, cannot be hid. 15. Neither do men light a candle, and put it under a bushel; but on a candlestick, and it giveth light unto all that are in the house. 16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

COMMENTATORS do, I think, universally take it for granted, that our Saviour here compares, as some imagine, his apostles, or as others more justly reckon, his disciples in general to three different things, *First*, The light of the world. *Secondly*, A city that is set on an hill. *Thirdly*, A lighted candle in an house. Nor can any of them, as far as I can see, give a tolerable account how what Christ says of a city set upon an hill does come in. That I may not reflect upon particular authors, I desire the reader, who has curiosity and ability, to consult the *Synops. critic.* upon the place.

On the contrary, I am of the opinion that our Lord here compares his disciples only to one thing, the *light of the world*: and that the other two passages are not intended to express any proper resemblances of his disciples; but are incidental passages brought in upon another design, which shall presently be explained: and that

that *ver. 16.* is to be closely connected in sense with the first words only of *ver. 14.* *Ye are the light of the world.* My reasons for this interpretation are,

First, That *ver. 16.* which is the application our Lord makes of what he had said, has a respect to nothing but their being a light. Not the least notice is here taken of any comparison made of them to a city set upon an hill; which yet I think ought to have had some place in the application, in case it had been design'd as a proper resemblance.

Secondly, There is not the least intimation given in our Lord's words that he design'd these as resemblances of his disciples. He does not say, *Ye are a city set on a hill*, as he does, *YE ARE the light of the world*; and *ver. 13.* *YE ARE the salt of the earth.* Commentators indeed tell us that the words are elliptical, and that the sense is thus to be supplied, *Ye are as a city set upon an hill, and such a city cannot be hid.* But I conceive the true reason why they do so, is because they miss'd the true sense, and so were forced to give that interpretation, if they would give any at all.

Again in the other instance he does not say, *Ye are as a candle lighted up in an house*; but *neither do MEN light a candle, and put it under a bushel, &c.* which might reasonably have been taken as a hint by commentators, that they were not to understand this to be spoken by our Lord, as a proper resemblance of his disciples. For when he speaks of them as the *light of the world*, he must certainly be thought to mean that God had so appointed and constituted them; and it would be very strange, if after this he should represent them as candles lighted by men, from whom they derived not their light at all.

Thirdly, The *light of the world*, and a *city set on an hill*, are ideas so vastly different, that it cannot easily be admitted, that our Saviour would thus jumble them together, and crowd in the second before he had done with the first, as 'tis manifest by *ver. 16.* he had not yet done with it.

Fourthly, Tho' there is not the same difference between the ideas of the *light of the world*, and the *light of a candle*, they both agreeing in the chief thing, it being *light*; yet there are other reasons why we cannot reasonably suppose he design'd this as a proper comparison or resemblance of his disciples. For however this might well enough agree in the general with what he had said of their being the *light of the world*; yet it as utterly as
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that disagrees with the intermediate supposed comparifon of a *city fet on an hill*. And certainly 'tis very unreasonable to imagine that fuch very different things are mixed and confounded together, till we can fhew that there is at leaft one inftance of the like nature to be found in any of his difcourfes.

But as a farther reason I urge that we can't thus interpret this text, without fupposing our Lord to have been guilty of a very great indecency and impropriety in the art of fpeaking or teaching, which certainly no christian ought ever to allow; nor is there any fign of it in his difcourfes. If I can clearly make this out, it muft be decifive againft the interpretations hitherto given by commentators. Now 'tis manifef that our Lord design'd to poffefs his difciples with high apprehenfions of the great dignity God hath confer'd upon them, and the fervice for which he intended them; and this in order to his more powerfully exciting them to their duty. But every one muft perceive, that in this cafe nothing could be more improper than for the fpeaker in the progress of his difcourfe to fall and fink in his comparifons. 'Tis rather his bufinefs to raife and heighten the idea of his auditors, or at leaft to keep it up to as high a pitch as he had before fet it; and fuch words are therefore to be chofen by him as are adapted to this purpofe.

I have been apt to think fomewhat of this nature may be obferved here in our Lord's difcourfe, and tho' the remark fhould not prove fatisfactory, yet the taking notice of it will illuftrate what I now design. Let the reader then compare the two refemblances our Lord ufes of his difciples *ver. 13, 14.* wherein he feems to have had a regard to this rule in the art of fpeaking. In *ver. 13.* he fays, *Ye are the falt of the EARTH:* in *ver. 14.* *Ye are the light of the WORLD.* Commentators tell us that by the *earth* and the *world* we are to underftand the fame thing: and indeed, when we come to give the explications of the comparifons, 'tis natural enough to take them in that manner. But fee how the expreffion rifes and greatens in the fecond comparifon. In the firft they were the falt of the *earth*, which however large it appears to us, is but a fmall and inconfiderable fpot in comparifon of the *world* mentioned in the fecond, when they are faid to be the *light of the WORLD.* By ftiling them the *light of the world* he compares them to the *Sun*, (See *John xi. 9, 10.*) which is placed in the heavens, and diffufes its light and influences through vaft
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and immense regions, and is not confined to such a small and inconsiderable point as this *earth* comparatively is. So that here in the progress of his discourse there is a rising and greatning the idea, and the adding new spirit and life, as it were, to the inculcated notion of the dignity confer'd upon them. But how strangely would it sound for any teacher, and especially such a perfect one as our blessed Lord, to sink his comparison and resemblance so low, as is generally supposed, in the same breath, and after he had compared them to the *sun* in the firmament, immediately to resemble them by a poor sorry candle lighted up in a narrow house, whose light is nothing at all in comparison of that of the sun?

Upon the whole therefore it seems most natural and easy to understand our Lord, as comparing his disciples only to one thing, *viz. the light of the world.*

But then the question will be: how are the two other passages to be understood if they are not design'd to be proper comparisons?

To this I answer, that our Lord by comparing them to the *light of the world*, design'd to admonish them of their duty, as well as to put them in mind of the honour confer'd upon them. Their duty was to exert their light in the best manner they could, and to endeavour according to their character, and the nature of light, to be as conspicuous as possible. They were not therefore to expect to pass through the world unobserved and unregarded; nor were they to affect or endeavour it; as they might be under a temptation to do it from the persecutions they might meet with, and of which our Lord had just before warn'd them, *ver. 10---12.* 'Tis the business of light to discover other things, *Eph. v. 13.* and it can't it self but be visible; and 'tis not possible that men should discern other things by the light of the sun, and yet take no notice of the sun it self. Hence then our Lord inculcates it upon his disciples, that they must reckon upon being much observed, and upon that account must be the more careful not to conceal their light, but let it shine forth more brightly *before men*, i. e. in the sight of all that behold them, *ver. 16.* or as 'tis express'd by St. Paul, *Philip. ii. 15, 16.* They were to be *blameless and harmless, the sons of God, without rebuke, in the mids of a crooked and perverse nation, among whom they were to shine as LIGHTS in the world, holding forth the word of life.* 'Tis evident from
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the application, *ver.* 16. that this is the thing our Saviour design'd to inculcate upon his followers. Now this he inforces from the intention of God, *q. d.* " God would not have appointed
 " you to be the light of the world, if he had design'd you should
 " be hid and concealed from the view of the world." And to illustrate and confirm this are those two passages brought in by him, whereby he teaches them to use the same method in judging of the design of God, that they did in judging of the designs of men, namely to judge by the nature of the works. I think therefore I may express our Lord's meaning in the following paraphrase.

" 'Tis manifest when men build a city upon a hill, they have
 " no intention that it should not be seen. If an obscure habita-
 " tion were designed, it should be some den or cave of the earth,
 " or a small cottage in a valley or a wood; and not a well built
 " city on the top of a hill. And again, when men light a candle,
 " they don't do it to put it under a bushel, or any vessel that
 " should inclose and shut up the light of it; which would render
 " their action insignificant and impertinent: but they set it where
 " it may be most commodiously viewed, and best diffuse its light,
 " and so be most useful in the house. Thus you account for mens
 " designs by their actions: do the like in accounting for God's de-
 " signs; and therefore expect not to be hid, since God has ap-
 " pointed you to be the light of the world. As therefore men
 " light a candle to give light to those who are in the house,
 " so God has made you the light of the world, that you
 " may shine in and give light to it. This then you are to indea-
 " vour to do, and accordingly, *Let your light so shine before men,*
 " *that they may see your good works, and glorify your Father*
 " *which is in heaven.*

DISSERTATION V.

Mark vi. 39, 40.

And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks by hundreds, and by fifties.

Καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας συμπόσια συμπόσια ἐπὶ τῷ
χλωρῷ χόρτῳ. Καὶ ἀνέπεσον περσιναι περσιναι, ἀνὰ ἑκατὸν καὶ ἀνὰ
πενήκοντα.

I Have nothing to add to what is commonly alleged by commentators concerning the sense of the words *περσιναι* and *συμπόσια*. The only reason why I take notice of this place, is that I may explain the manner in which the multitudes sat when Christ fed them, which can, I think, be learned only from this text. The common opinion, as far as I have perceived, is that they were placed an hundred in one company and fifty in another, and so all of them disposed into companies of one or the other number in distant places. This has appeared to me very confused and absurd. The disciples must have spent a long time in ranging such a multitude in this order, which the circumstances of the time when this was done will not well admit. For this was done in the evening, when the time was now past, as the disciples say, *Matth. xiv. 15.* or when the day began to wear away, *Luke ix. 12.* or as St. Mark here says, *ver. 35. the day was now far spent, and the time was far passed.* To range therefore five thousand persons into so many distinct and separate companies, would require more hours than the time of the day would then allow.

allow. Besides, what end would such an ordering of them answer? And why should they not all of them have been placed in companies of hundreds, or all of them in companies of fifties? The ease and advantage of the twelve disciples in distributing the loaves and the fishes could not be herein consulted, since it would have been the same trouble to any of them to distribute to two companies of fifty, as to one of an hundred. Nor would this have answer'd any such other ends, as I shall presently mention, when I have given another account of the manner in which the multitudes were disposed.

My opinion therefore is, that the whole multitude was ranged into one company after the manner of soldiers, and that they were an hundred in length and fifty in depth, or an hundred in rank and fifty in file. My reasons for this interpretation are these.

First, That this way of ranging them was the shortest, and therefore best fitted the straitness of the time in which it was to be done. A little care will serve to place the hundred in front in due order, and to prevent the files exceeding the number fifty, and these being fixed the rest of the ranks and files would be filled up, with little or no trouble.

Secondly, This account exactly suits the number of the multitudes. For supposing them thus ranged, an hundred multiplied by fifty will give exactly five thousand, in which all the four evangelists do agree, *Matth.* xiv. 21. *Mark* vi. 42. *Luke* ix. 14. *John* vi. 10.

Thirdly, This interpretation perfectly reconciles *St. Mark* and *St. Luke*, which, as far as I can see, no other can possibly do. 'Tis express in *Mark*, That *they sat down in ranks by hundreds and by fifties*. But in *Luke* ix. 14, 15. Christ says to his disciples, *Make them sit down by FIFTIES in a company*. And 'tis added, *And they did so, and made them ALL sit down*. Now if they sat in distinct and disperst companies, how could they *all* sit down by *fifties*, since some of the companies according to *St. Mark* consisted of hundreds? But according to the interpretation just now offered, every one sat in a rank of an hundred, and every one in a rank of fifty, and so they might be said to sit down either by hundreds or by fifties, or by both.

Fourthly, This interpretation seems best to suit several things which our Lord may reasonably be supposed to design, when he order'd them to be disposed into ranks or companies at all. As, (1.)

This was as convenient for the easy distribution of the loaves and the fishes as any other could be; and indeed it seems to have been much more so. If we suppose the one half of the multitude to be formed into companies of an hundred each, they will make five and twenty such companies, and the rest will make fifty companies of fifty each, that is in the whole seventy five distinct companies; or if we suppose them to have made pretty near an equal number of companies of each sort, and that there were thirty three companies consisting of an hundred each, and thirty four of fifty each, they will then make up sixty seven such distinct companies; and there being but twelve to distribute to them, the distinct companies of such a multitude would have been apt to be clamorous, when they saw others served before them, and it would have been more easy for some of them to be over-look'd, which might have added to the confusion. But when they all formed only one company, and the twelve disciples went orderly along the several ranks, every one would be easy and quiet, seeing plainly that the loaves and fishes were coming to him, and he should be served in his turn. (2.) By this means every one would more easily perceive the number of those our Saviour fed, and so the greatness of the miracle he performed. It was much more easy to reckon up the numbers of those in rank and those in file, and so to compute the sum total, than it would have been to number first the several companies, and then of how many each consisted, and so the number of the whole. Besides, the thing could not then have been so evident to them. It was an ocular demonstration each of them might have of the numbers according to the interpretation proposed: but they might have doubted whether, if the other way had been taken, the disciples had placed them exactly by hundreds and by fifties in a company; nor was it possible for them to examine each company throly. (3.) They might according to this account much more conveniently behold our Saviour in working this miracle, and see that there was no fraud or collusion in what he did; and might have the more advantage for hearing his discourses to them, as 'tis not improbable that he took that opportunity of giving them useful instructions. This could not well be, had they been disposed into sixty or seventy distinct companies; but it might easily, if we suppose them all ranged in the aforesaid manner in one company; and especially if we imagine them to be placed upon the side of an hill, as our Lord seems to have chosen that

that advantage when he preached to the multitudes. And indeed this is not an arbitrary imagination, it being certain from *John* vi. 2, 3. that our Saviour was upon a mountain when he wrought this miracle.

The reader will bear with me in making two short reflections upon this occasion.

First, That the order our Lord gave for this placing of the multitudes, as it was designed for the satisfaction of his disciples and the multitudes concerning the greatness of the miracle, so it seems to have proceeded from the exact and certain knowledge he had of their numbers previously to their being thus ranged. Had he not known himself before hand their number, he could not have prescribed so exactly in what form, or to what number they might be best ranked both ways, even as an officer must first know what number of soldiers he has before he can pitch upon the properest method or form of ranging them.

Secondly, It seems reasonable to allow the like order to have been observed when our Saviour fed the four thousand, tho' it is not mentioned by the Evangelists, *Mark* viii. 6—9. *Matth.* xv. 35—38. and that then they were placed either an hundred in rank and forty in file; or else eighty in rank and fifty in file. Abstracting from the clear evidence we have of the fact in the other case, the same reasons may induce us to believe that the like method was observed at both times; and that which is clear and certain may well serve as a key to the interpretation of the other, tho' the thing be not expressly declared.



DISSERTATION VI.

I Cor. viii. 3.

Εἰ δέ τις ἀγαπᾷ τὸν Θεόν, ὁὗτος ἐγνωσται ὑπ' αὐτοῦ.

*But if any man love God, the same is known
of him.*

MR. *Locke* from the scope of *St. Paul's* discourse, has doubtless given the true sense in the main of what he here says. 'Tis manifest that he is not here speaking of God's knowledge of men, but barely of men's knowledge of God. As he observes in his *contents* of the *section*, "The design of the apostle seems to be to take down the opinion the *Corinthians* had of their knowledge, by showing them that notwithstanding all the knowledge they presumed on, and were puffed up with, yet the eating of those sacrifices [the things offer'd to idols] did not recommend them to God, and that they might sin in their want of charity by offending their weak brother." To clear this farther it will not be amiss to take notice of the two preceeding verses, according to Mr. *Locke's* paraphrase upon them, which runs thus: "As for things offer'd up unto idols, it must not be questioned but that every one of you who stand so much upon your knowledge, know that the imaginary Gods, to whom the *Gentiles* sacrifice, are not in reality Gods, but meer fictions: but with this pray remember, that such a knowledge, or opinion of their knowledge, swells men with pride and vanity. But charity it is that improves and advances men in Christianity. But if any one be conceited of his own knowledge, as if Christianity were a science for speculation and dispute, he knows nothing yet of Christianity as he ought to know it." This plainly leads us to understand the next verse now under consideration, and

and which is brought in by way of opposition to *ver. 2.* as speaking of mens knowing God, and not of his knowing them. And when he asserted of one conceited of his knowledge, that he *knoweth nothing yet as he ought to know it*, and brings in the next sentence with the adversative *but*, it was natural to expect that he should say somewhat of those who were not conceited of their knowledge, but who indeed had the true knowledge of God. And to this purpose Mr. *Locke* understands *ver. 3.* "But (*says he in his paraphrase*) if any one love God, and consequently his neighbour for God's sake, such an one is made to know, or has got the true knowledge from God himself." I can't see there can be any cause to question that he has hit the true design of the verse. But that which has given me occasion to treat of it, is that I think neither he, nor any other commentator whose writings I have consulted, have chosen the true construction of the words. As to those who understand them thus, *If any man love God, the same is known* [that is *approved*] of him, they seem quite to mistake the design of the place. Mr. *Locke's* note is this: "*Εγνωσται* is made to know, or is taught. The apostle, tho' writing in *Greek*, yet often uses the *Greek* verbs according to the *Hebrew* conjugations. So *Chap. xiii. 12.* *ἐπιγνώσομαι* which according to the *Greek* propriety, signifies, *I shall be known*, is used for *I shall be made to know*; and so *Gal. iv. 9.* *γνωσθέντες* is put to signify *being taught*." He supposed doubtless that the apostle here used this *Greek* verb, as tho' it were in the *Hebrew* conjugation *Hiphil*. I can't intirely agree with him that *ἐπιγνώσομαι*, according to the *Greek* propriety, signifies *I shall be known*. Had it indeed been *ἐπιγνωσθόμαι*, this might be pretended; but *ἐπιγνώσομαι* being a future in the middle voice, does properly enough signify, *I shall know*; nor do I perceive that in the place refer'd to by him, he apprehended any necessity of making it denote more. For thus he paraphrases those words, *Then shall I know*, "I shall have an intuitive comprehensive knowledge of things." And thus is the word used, *Matth. vii. 16, 20.* *By their fruits ye shall know them*, *ἐπιγνώσεσθε τούτους*. Nor can any great stress be laid upon his observation concerning *γνωσθέντες*, *Gal. iv. 9.* For when *γνωσθένται* is used passively it signifies barely *to be known*, as many places show. See *Matth. xii. 33.* *Luke vi. 44. viii. 17.* and many others. And when that excellent expositor wrote upon the *Galatians*, he perceived not any necessity of the

the interpretation he here mentions, but explain'd their *being known of God*, by their *being taken into favour by him*.

And tho' I deny not that some *Hebraisms* are to be found in the writings of the evangelists and apostles, yet I am with Mr. *Gataker* persuaded that some persons have made them many more than they really are. Nor do I question but that it will be readily allowed by all equal judges, that we ought to avoid them where we can, and where we can give a truly natural and *Greek* construction of the words, without having recourse to such a hard and difficult method of explaining them. And such I think presently offers it self in this place, if we only refer the *ἐῖς* *he* or *the same* to the nearest antecedent *Θεῷ*, and not to *τις* *any man*, the more remote. For then the true and easy rendring of the words will be this: *But if any man love God*, he [or the *same God*] *is known of him* [of that man.] That *ἐτος* may thus refer to the nearest antecedent, see *Acts* x. 36.

F I N I S.



